assumpsisti meum, & dedisti mihi tuum: assumpsisti quod non eras, & dedisti mihi quod non eram, &c. I conclude with a meditation of [r] *Bernard: Thy righteousnesse, O my deare Saviour, is not a short cloake that cannot couer two, but being a [s] long robe, and a large righteousnesse, it will wholly couer thee and mee: a multitude of sinnes in mee, but in thee what shall it couer, O Lord, but the treasures of thy goodnesse?* To thee, *(sweet Iesu)* the beginnig and ending, which hast out of the riches of thy superabundant grace blessed my studies hitherto, guiding, as I hope, my penne with thy finger, euen from the first lesson vnto this last line: be giuen all honour, power and praise, now and for euer. Amen.

[r] *Serm. 61. in Cant.*

[s] *Apocal. 7. 9.*

Glorie be to God on high, and peace to man in earth.

FINIS.

AN EXPOSITION OF THE FESTIVALL EPISTLES AND GOSpels, vsed in our English *Liturgie.*

TOGETHER WITH A REASON WHY THE CHVRCH did chuse the same.

By IOHN BOYS, *Doctor* of Diuinitie.

The second part from the Purification of blessed *Mary the Virgin*, to the feast of S. *Iohn the Baptist.*

Augustin. epist. 118. cap. 1. & lib. cont. Adimant. cap. 16.
Celebrantes anniuersaria solennitate pascha, reliquasque Christianas dierum festinitates non obseruamus tempora, sed quæ illis significantur temporibus.

AT LONDON
Imprinted for *William Aspley.* 1614.

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AN EXPOSITION OF THE FESTIVALL EPISTLES AND GOSpels, vſed in our Engliſh *Liturgie.*

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Auguſtin. epiſt. 118. cap. 1. & lib. cont. Adimant. cap. 16.
Celebrantes anniuerſaria ſolennitate paſcha, reliquaſque Chriſtianas dierum feſtinitates non obſeruamus tempora, ſed quæ illis ſignificantur temporibus.

AT LONDON
Imprinted for *VVilliam Aſpley.* 1614.

TO MY LOVING NEIGHBOVRS OF HOLLINGburne, more principally to the Right *Worthy* Sr. FRANCIS BARNHAM Knight, and THOMAS CVLPEPER Esquire.

WEll beloued in the best beloued, I haue lately preached these notes among you, rather out of entire loue, then out of any triall of law: the which I now cheerefully dedicate vnto you, that (as S. *Luke* told noble *Theophilus* in a case not vnlike) *Yee may know the certaine truth of those things wherein ye haue bin instructed*. And for this cause I bow my knees vnto the God of all grace, that hee would (according to the riches of his glory) so blesse you with all heauenly blessing, in Christ Iesus his sonne,

that ye may *ioyne vertue with your faith: and with vertue, knowledge: & with knowledge, temperance: and with temperance, patience: and with patience, godlineſſe: and with godlineſſe, brotherly kindnes: and with brotherly kindneſſe, loue:* making you *fruitfull in euery good deed, and abundant alwaies in the worke of the Lord.* That hee would ſo ſtrengthen vs by his ſpirit in our inner man, as that finding vs blameleſſe at the day of his comming, hee may pronounce to you, *Come yee bleſſed,* &c. & to me the very leaſt of all his Stewards, *It is well done good ſeruant and truſty, thou haſt been faithfull in little, I will make thee ruler ouer much: enter into thy Maſters ioy.* The Father of mercies, and God of loue, print in your harts this ſeale of mine vnfained affection toward you, to which I ſubſcribe

Yours in Chriſt and for Chriſt,

IOHN BOYS.

THE PVRIFICATION OF SAINT MARIE THE VIRGINE.

The Epiſtle being the ſame which is appointed for the Sunday, is expounded among the *Dominicals* in due place.

The Goſpell is written, Luk. 2. 22.

When the time of their purification after the Law of Moſes was come, &c.

IT is the ſaying of S. *Bartholmew*, reported by [a] *Dionyſius Areopagita*, that *the Goſpell is little, yet large:* If we conſider only the ſyllables, it is a very ſmall booke; but if we examine the profound ſenſe, [b] *mundus non capit*, it is ſo great, that (as S. *Iohn* ſpeakes) the world cannot containe it. Example hereof is found in this preſent Chapter, abounding with as many wonders almoſt as words. Here you may reade, that *Marie* was at once both a wife and a maide, at once both a wife and a midwife, bringing forth a ſonne who was her father, by whom all things were made, ſwadling him in cloutes, and laying him in a cratch, who [c] filled heauen and earth. Here you may reade how the Word in the beginning infinite and incomprehenſible, was not onely circumſcribed, but alſo circumciſed. Here you may reade,

[a] *Myſt. Theolog. cap.* 1.

[b] *Iohn* 21. 25.

[c] *Ierem.* 23. 24.

reade,[d] that the pure was purified, God offered, and the Redeemer redeemed. Here you may reade, that a glorious Angell attended silly shepheards, and that a child of twelue yeeres old confounded the Doctors in his disputations, and that a dying man vttered songs in stead of sobs. In the words allotted for our text,

3. points are to bee considered especially, the { Purification / Presentation / Commendation } of { Marie: *When the time of her purification was come.* / Christ: *They brought him to Hierusalem to present him to the Lord, &c.* / Simeon: *Behold, there was a man in Hierusalem, whose name was* Simeon, *and the same was iust and godly, &c.* }

And this feast hath accordingly three names, as the [e] Masters of ceremonies obserue. 1. *The purification of Marie.* 2. *The presentation and induction of Christ into the Temple.* 3. *Saint Simeons holy day.*

When the time of their purification.] [f] Some reade, *iuxt. his purification*, our latter English Bibles and old Latine, *iuxt. her purification*; *Origine*, *Theophilact*, *Euthymius* and many moe, *iuxta* as the text of our Communion booke here, *their purification*. And the reason hereof is plaine, [h] because Christ is presented in the Temple, so well as *Marie* purified, both vndergoe the Law, though in equitie neither of them are bound to the rites of the Law concerning purification.

After the Law of Moses.] The Law, saith [i] *Luther*, is not *adiutorium sed monitorium*, it takes not away sin, but only bringeth vs to the knowledge of sinne, and to the remedie for sinne; vnto the knowledge and true feeling of sinne, Rom. 3. 20. Gallath. 3. 19. [k] because God wrote the Law not so much to forbid offences to come, as to make vs acknowledge our sinnes alreadie past, and now present; that considering our owne miserie wee might

[d] *Ardens hom. in Euangel. purific.*

[e] *Baronius notation. in Rom. Martyr. Febr.* 2.

[f] *Apud Eras. & Maldonat. in loc.*

[g] *Translat. Hen. 8. Castalio. Re. Stephan. Marlorat.*

[h] *Caluin Aret. in loc.*

[i] *Loc. Com. Tit. de vsu spiritual. legis. See Epist.* 13. *Sund. after Trin.*

[k] *Luther. Tom.* 1. *fol.* 1.

might flie to his mercie. By the Law wee know ſinne, by ſinne we learne to know our ſelues, and in knowing our ſelues, wee renounce our ſelues, and come vnto Chriſt the ſalue for ſinne, being *the* [l] *lambe of God, who taketh away the ſinnes of the world, refreſhing all ſuch as groane vnder the burden of their offences*, Mat.11.28. and thus (as [m] *Paul* ſpeakes) the Law is our ſchoolemaſter vnto Chriſt, and Chriſt is the [n] ende of the Law: *Finis perficiens non interficiens*, quoth [o] *Auguſtine*, not the deſtruction of the Law, but the conſummation, as being the very marke, at which all the ceremonies of *Moſes* aimed. [r] as in this [p] rite concerning the purifying of women, almighty God inſinuated to the Iewes his people their originall corruption, how they were [q] conceiued in ſinne, and borne in iniquitie, *prius damnati quam nati*, being the ſonnes of [r] wrath afore they were ſeene in the world, vncleane in their conception, vncleane in their birth, vncleane in their life, and ſo conſequentlie that they need the blood of Chriſt, prefigured in their daily ſacrifice, to cleanſe them from all ſinne both originall and actuall. 1. Iohn 1.7.

The children of Iſrael had continued among the ſuperſtitious Egiptians a long time without any Law of God written, and therefore being now deliuered from them, and yet inclined to their idolatrie, God out of his admirable wiſdome (as moſt interpretours auow) did ſo charge them with a multitude of ſacrifices and ceremonies in his written word, [s] as that they ſhould neither haue leiſure to make new of their owne, nor yet luſt to to follow the faſhions of other. And in this almoſt infinite number of *Iudicials* and *Ceremonials*, euery one (though in appearance neuer ſo little) hath a *moral*: as, *Thou ſhalt not take the dam with the young*, Deut.22.6. *Thou ſhalt not ſeeth a kid in his mothers milke*, Exod.23.19. moueth vs to compaſſion and pitie. *Thou ſhalt not muzel the mouth of the oxe that treadeth out the corne*, Deut.25.4. teacheth in [t] *Paules* expoſition this leſſon,

[l] Ioh.1.29.

[m] Galat.3 24.

[n] Rom.10.4.

[o] Contra aduerſ. legis & prophet. lib.2 cap.7.

[p] Melanthon. Mart. Mollerus poſt in loc.

[q] Pſal.51.5.

[r] Epheſ.2.3.

[s] Tindal. prolog. in Exod. Dr. Whitgift. def. of his anſwere to the admo. fol. 305.

[t] 1.Tim.5.18.

that the labourer is worthie of his wages, especially the Preachers of the Word, for that law was not written out of Gods care for oxen, but altogether for [u] our sakes, insinuating, *That hee which eareth should eare in hope, and that he who thresheth in hope, should be partaker of his hope: if we haue sowne vnto you spirituall things, is it a great thing if we reape your carnall things?* So likewise in the ceremonie touching purification, Leuit. 12. there is some thing *moral*, as namely, that the [x] weaknes of women after their childbirth might be relieued, and the lust of intemperate husbands a while restrained. Now that which is ceremoniall is abrogated vtterly, but the moral is perpetual, and ought to continue still in the Church vntill the worlds end: and therefore howsoeuer women in our age bee not tied either by the law Common or [y] Cannon, (much lesse by the Gospell it selfe) to the precise number of daies, and particular oblations of the Iewes: yet it is meet (I might say, more necessarie) that they should keepe in a conuenient time for the recouering of their strength, and when they come to the Church, in stead of the Iewish offering, to present vnto the Lord Christian sacrifices of prayer and praise, for *preseruing them in the great danger of childbirth,* [z] as also for their deliuerance by Christ from that sinne, whereof [a] that infirmitie is an euerlasting testimonie: and assuredly whosoeuer shall out of insolent contempt neglect this dutie sinneth against the rules of nature, yea the God of grace. For it is a conclusion orthodoxall in Diuinity that the politicall and ceremoniall lawes of the Iewes are abrogated in the particular only, not in the generall: in the circumstance, not in the substance: [b] *quoad speciem, non quoad genus:* as in obseruing the sabbath, in paying of tithes, in purifiying of women, and the like. Or as [c] other, abolished as concerning the letter, but in force concerning the spirit.

Whereas it is [d] obiected, *If there should bee solemne and expresse giuing of thankes in the congregation for euery*

[u] 1. Cor. 9. 10.

[x] Dr. Whitgift vbi sup. fol. 535. Kilius & Mollerus in loc.

[y] Dist. 5. cap. hæc quæ.

[z] Dr. Whitgift vbi supra.

[a] Gen. 3. 16.

[b] Melanct. in cap. pueril. de 3. precpt. & Tom. 2. fol. 362.

[c] See the reformed politike written by Iohn Fregruel of Graunt.

[d] T. C. apud Dr. Whitgift vbi sup. fol. 536. & Hooker eccles. polit. lib. 5. §. 74.

euery benefit either equall or greater then this which any singular person in the Church doth receiue, we should not onely haue no preaching of the word, nor ministring of the Sacraments, but we should not haue so much leisure as to doe any corporall or bodilie worke, but should bee like the Messalian heretikes who did nothing else but pray; answere is made, that these schismaticall opposers are to themselues opposite. Elsewhere they mislike the booke of Common Prayer for want of thankesgiuing for benefits receiued, and heere they condemne it for appointing thankes to bee giuen for deliuerance from sinne, from manifold perils and dangers, and for the encrease of Gods people; the which are publike blessings though a priuate person more particularly giue the thankes. Againe, it would trouble their heads exceedingly to find out so many benefits greater or equiualent to the goodnesse of God toward women in child-bed; for as [c] *Melanchthon* is bold to write, Child-bearing is *magnum miraculum*, a miracle so great, that the [f] Prophet saith in consideration hereof, *I will giue thankes vnto thee, for I am fearefully and wonderfully made*. But howsoeuer it be, this one thing is certaine, that it is better to be like such heretikes as doe nothing else but pray, then to be such schismatikes as doe nothing else but prate.

[c] *Postil. in loc.*

[f] *Psal. 139. 13.*

Concerning the wearing of the vaile, we say [g] that it is not an ecclesiasticall Canon, but a ciuill custome: not an iniunction of the Church, but the fashion of our countrie, as wearing of new gloues at mariages, and blackes at funerals. An attire for such a time not onely decent and graue, but also most vsefull and conuenient. As for the name of *offring*, applied to the Curates accustomed dutie: wee say that as the life of the Clergie is spent in the seruice of God, so it is sustained with his reuenew. [h] Nothing therefore more proper then to giue the name of *oblations* vnto such payments, in token that we offer vnto God whatsoeuer his Ministers receiue. In a word, the thanksgiuing of women after child-birth according

[g] Dr. *Whitgift. vbi sup. fol.* 537.

[h] *Hooker. vbi supra.*

according to the doctrine and discipline of the Church of England, performed not out of custome, but out of conscience: not to make the act of honourable mariage vncleane, but to blesse God for deliuerance from so manifold perils; is not a Iewish ceremonie, but a Christian dutie: the which (I thinke) distasteth onely such as haue either an ouerflowing of their gall, or an ouerweening of their wit.

The Law saith in the 12. of Leuiticus, If a woman by the seed of man shall conceiue and beare a child, she shall be reputed vncleane. *si susceptо semine pepererit*, &c. but the power of the most high [i] ouershadowed *Mary*, Christ was conceiued in her wombe not by the polluted seed of man: but by the vertue of the holy Ghost: and so by consequence [k] not tied vnto the law, for (as the lawyers say) where the reason of a statute, doth cease, there the statute hath his end. But the reason of the law concerning purification had no place in *Mary*, being a pure Virgine, both in her conception and in her childbirth also. See S. *Ambros. epist.* 81. *Augustin. contra Iulian. lib.* 1. *cap.* 2. *de ciuit. lib.* 22. *cap.* 8. *Thomas part* 3. *quæst.* 28. *art.* 2. *Erasmus annot. in loc. Bellarmin. de sacram. Eucharist. lib.* 3. *cap.* 6. That Christ might appeare to be man, hee was borne of a woman: and yet that he might appeare to be God, he was borne of a [l] Virgin. [m] *Qui venit triste lætificare seculum, ventris non constristauit hospitium. qui enim disrupta corporum membra in alijs poterat integrare tangendo, quanto magis in sua matre quod inuenit integrum potuit non violare nascendo?* See Creed, born of the Virgin, and Epist. allotted for the Annunciation.

Mary then obserued the rites of purification (as [n] *Bernard* excellently) not for her selfe, but for our example. Christ was circumcised for vs, and *Mary* purified for vs, he needed no Circumcision who was the end of Circumcision; and she needed no purification as hauing conceiued by the holy Ghost: yet hee did vndergoe

[i] *Luk.* 1. 35.

[k] *Theophylact. Euthym. Caietan. in loc. Bernard. ser.* 3. *de purificat. Thom. part.* 3. *quæst.* 37. *art.* 4. *Sixt. senen. bib. lib.* 6. *annot.* 137

[l] *Maria mater esse potuit, mulier esse non potuit secundum integritatis corruptionem Aug. tract.* 10. *in Ioan.*

[m] *Fulgentius. ser. de laudibus Mariæ.*

[n] *Ser.* 7. *in par. sermon.*

goe the one, and ſhee performe the other. [o] Hereby teaching vs to ſubmit our ſelues vnto the preſent gouernment of the Church vnder which we liue; teaching vs I ſay ſo farre to ſeeke the peace of Ieruſalem, as that wee ſhould bee content to depart euen from our owne priuate right, rather then in any ſort [p] ſcandalouſly preiudice the common good of the Church, enduring rather a miſchiefe in our ſelues then an inconuenience in the ſtate.

Mary (knowing [q] *obedience to bee better then ſacrifice*) performed the rites of purifying, albeit ſhee was not bound to the ſame. But ſchiſmatikes in our daies enioyned to keepe the ceremonies of the Church euen by that law which ſaith expreſly, *Let euery ſoule be ſubiect vnto ſuperiour authority*; hold diſſoluteneſſe a reſoluteneſſe, and breaking of eccleſiaſticall orders a point of deuotion and piety, ſhedding (as it is ſaid of [r] *Ioab*) *the blood of warre in peace*. But if their zeale were ſuch vnto the Goſpell, as *Maries* was to the Law; they would rather wring themſelues in the particular, then wrong the Church in the generall. I read in [s] *Plinie*, how two Goates meeting on a narrow bridge, *non vim ſed viam fecêre*, they did not make away each other, but make way one for the other: as *Mutianus* an eye witneſſe tels the tale, the one lying downe on his bellie ſuffered the other to paſſe ouer his backe, and ſo both eſcaped the danger of the ditch. In the time of the *Gotiſh* wars I find alſo, that a *Romane* ſouldior and a *Barbarian* caſually falling into the ſame pit as they marched along the countrie, were ſo farre from contending one with another, as that they both agreed mutually to relieue each other, and ſo neceſſity making them friends (as [t] *Procopius* reportes) they were drawne out of that hell, and ſafely deliuered againe to their Captaines and Companies. I would to God the ſeparatiſt in this caſe had ſo much good wit as the *Goat*, or elſe ſo much good will as the *Goth*.

[o] *Luther, Melanct. Culman. poſtil. in loc.*

[p] *Arboreus in loc.*

[q] 1. *Sam.* 15. 22.

[r] 1. *King.* 2. 5.

[s] *Nat. hiſt. lib.* 8. *cap.* 50.

[t] *De bello Gothorum. lib.* 2. *circa prin.*

They brought him to Ierusalem to present him vnto the Lord, as it is written in the law of the Lord, euery man-child that first openeth the matrix shall be called holy to the Lord | Almighty God in deliuering his Israel out of Egypts bondage [u] smote all the first borne in the land of Egypt, from the first borne of *Pharaoh* that sat on his throne, vnto the first borne of the captiue that was in prison. And therefore [x] that his people might alway remember this benefit, hee commanded in his law that they should consecrate all their first borne to him. Exod. 13. 2. For this reason is rendred by God himselfe, Numb. 8. 17. *All the first borne of the children of Israel are mine, both of man and of beasts: since the day I smote euery first borne in the land of Egypt, I sanctified them for my selfe.* Now Christ is *the first borne* in [y] many respects, first, in his Diuinity, being Gods [z] *onely begotten sonne.* Secondly in his humanity, being *Maries* [a] *first borne sonne*, for she bare none before him or after him. Thirdly, the first borne in grace, for he was the first man borne which being [b] offered vnto God was accepted of himselfe. Fourthly in power, being the first borne of the [c] dead. Fifthly the first borne, for that all of vs are [d] new borne through him. And therefore though he were not tied vnto the rites of the law, yet he suffered himselfe to be presented in the Temple for these reasons especially.

First, to shew that the [e] same God is author both of the Gospell and of the Law.

Secondly, in that the lawgiuer himselfe obeyed the law, he [f] teacheth all Princes to giue good example in obseruing their owne statutes. For an Emperour saith [g] *Euagrius* is not to be counted thereafter as he gouerneth other, but as he ruleth and guideth himselfe, making his life a light for his subiects to follow. For [h] this cause the chiefe Magistrates among the Romans had burning lamps carried before them.

[i] *Publica nimirum res tum sibi constat & æquum*
Imperium, cum rex quod Iubet, ipse facit.

Thirdly,

[u] *Exod.* 12 29.

[x] *Thom part.* 3. *quæst.* 37 *art.* 3 *Aretius et Marlorat in loc.*

[y] *Heming. post. in loc.*

[z] *Iohn* 3. 16.

[a] *Mat.* 1. 25.

[b] *Ephes.* 5. 2. *Heb.* 5. 7. 9.

[c] 1. *Cor.* 15 20.

[d] 1. *Pet.* 1. 3. 2. *Cor.* 5. 17.

[e] *Origin apud Thom. in loc. Idem Dormi secure ser. in purific.*

[f] *Giron. ser.* 1. *in pur. Mariæ.*

[g] *Eccles. hist. lib.* 3. *cap.* 1. *Idem Agapetus admonit. ad Iustinian.*

[h] *Pauadinus in Symbol. Heroic.*

[i] *Actius syn. Epigram. lib.* 1.

Thirdly, he ſubmitted himſelfe vnto the law, that hee might [k] redeeme thoſe that were vnder the law. God became man, that men hereby might bee made Gods. He who was free, became ſeruant vnto all to make all free.

[k] *Galat.4.5.*

Fourthly, becauſe the firſt borne preſented in the Temple was a [l] figure of Chriſt, *the firſt borne among many brethren*, Rom.8.29.

[l] *Thom. part.3. quæſt.37 art. 3.*

Fifthly, that hee might [m] auoid occaſion of ſcandall among the Iewes, and exhibite a patterne of meekneſſe vnto all.

[m] *Idem ibidem, art. 4.*

Sixthly, that being preſented in the publike Temple, many good people might beare witneſſe to him, as heere you ſee *Simeon* and *Anna* did.

Seuenthly, that the world might be put in [n] poſſeſſion and ſeſin of the Sauiour. He was offered twice: firſt in the Temple, which is called his *morning ſacrifice*: then on the Croſſe, which is termed his *euening ſacrifice*. In the one he was redeemed, in the other he did redeeme, *giuing himſelfe for vs an offering and a ſacrifice of a ſweet ſmelling ſauour to God*, Epheſ.5.2.

[n] *Raulin. ſer.1. in purific.*

By this precept of *Moſes*, and practiſe of *Mary*, [o] parents ought to learne that they beget children vnto God, and not to themſelues or Satan; and therfore they muſt bee [p] forward in bringing their children to holy Baptiſme: as *Ioſeph* and *Mary* were in preſenting Chriſt: conſecrating them in their infancie to God, that afterward they may ſerue him in holineſſe and righteouſneſſe all the daies of their life; that the ground may bring forth fruit in due time, you muſt haue both a good ſeedſman and good ſeed: [q] in education of children a good inſtructor is the ſeedſman, and good diſcipline the ſeed. For as baſe ſluggiſhnes corrupts the beſt nature, ſo liberal inſtruction is able to correct the worſt.

[o] *Heming.*

[p] *Mollerus in declar. euang. purific.*

[q] *Plutarch. com. de liberis educandis.*

[r] *Inuidus, iracundus, iners, vinoſus, amator,*
Nemo adeo ferus eſt, vt non mitescere poſſit,
Si modo culturæ patientem commodet aurem.

[r] *Horat. epiſt. lib.1.*

It

It is reported of [r] *Stilpho Megarens*, a great Philosopher in his age, that hee was exceedingly giuen by nature to women and wine; but hee so tamed his vnbridled affections by good discipline, *vt nemo vnquam vinolentum illum nemo in eo libidinis vestigium viderit.* Now for as much as children are taught more by [t] patterne then by precept, by that they see men doe, rather then by that they heare men say; parents ought in their priuate families especially, to be lights and ensamples in all holinesse and honestie. For (as it is in the prouerbe) *If both Horse and Mare trot, the colt will not amble.* You desire that your children may haue strength and beautie, yet both are suddenly consumed, either through ache or age. You purchase titles of honour for your posterity, yet [u] blood corrupted by treason or felonie cannot bee restored againe by the Kings bare grant without authoritie of Parliament. You rise vp early and goe to bed late, that you may leaue wealth enough vnto your babes, and yet one sparke of fire may deuoure all their houses; and one quirke of law carry from them all their lands at a trice. Manners onely makes a man; if thou shalt afford thy sonne religious and ingenuous education, it will euer sticke by him among all the changes and chances of this mortall life. no sicknes can blast this beautie, no malice blot out this honour, no fire consume this tenement, no law wrest this inheritance from him. It will bee his comfort vntill he die that you brought him vp [x] *in instruction and information of the Lord.*

A paire of Turtle doues or two young pigeons] The blessed Virgine obserued euery due circumstance of the law. [y] The due time, *when the daies of her purification were come.* The due place, *they brought him to Ierusalem, and presented him vnto God in the Temple.* The due oblation, *a paire of Turtle doues, &c.* As she spared no paines in comming to the Temple, so no pence in offering. Saint [z] *Basile* complained of the couetous rich in his

[r] *Cit. lib. de fato.*

[t] *Consule Hieron. epist. ad Lætam de instit. filiæ.*

[u] *Termes of the law tit. corruption of blood.*

[x] *Ephes. 6.4. Literæ si bona fide tuum intrauerint animum, nunquam amplius intrabit dolor. Senec. con. ad Heluiam.*

[y] *Bonauent. Beauxamis in loc.*

[z] *Ser. 2. in diuit. auaros.*

his age, becauſe they performed onely that kind of deuotion which is without coſt, as to pray for faſhion and to faſt out of miſerie; but they would not afford one halfpenie to the poore. So many men in our daies are content to heare Gods holy word read and preached with their elbowes on a cuſhion, and hats on their heades, and if need bee they will alſo make bitter inuectiues againſt Atheiſme and Poperie: but if the pariſh impoſe but an ordinarie charge toward the repairing of the Church, or the Paſtour require but accuſtomed offrings for his neceſſary maintenance; you ſhall haue them as the [a] bulruſh in a wet place ſo drie, that an oblation is as hardly got from them as a ſword from a ſouldiour, or a new coat from a child. *Mary* did offer according to her eſtate; for whereas the [b] law requireth *of the rich a lambe, but of the poore two turtles, or two young pigeons:* it is ſaid heere that ſhee brought the poores offring. And therefore the Papiſts vſually painting her in exceeding rich attire, and in making her a great Ladie of ſtately port: feed the peoples eyes with bables, & their eares with fables: for (to make theſelues in this caſe Iudges of themſelues) it is not our obſeruation onely, but alſo their [c] owne collection in their poſtils and ſermons vpon this ſcripture. Nay their famous Ieſuite [d] *Maldonate* doth affirme that all expoſitors haue this gloſſe, further adding out of his owne coniecture that *Marie* did not offer two Turtles, but two young pigeons, *& quia facilius reperiri, & quia minore pretio emi potuerunt:* becauſe young Pigeons are prouided more eaſily both in reſpect of paines and price. Here then is matter of comfort for the [e] poore, of feare for the rich, of inſtruction for all. Of comfort againſt pouerty, becauſe the Lord of Lords hauing all things at his command vouchſafed to bee borne of a poore Virgin, according to that of [f] *Paul, he being rich for our ſakes became poore, that wee through his pouertie might be made rich.* Of feare for the wealthie, becauſe *Mary* deſcen-

[a] *Bonauent. diet. ſalut. ca.* 20.

[b] *Leuit.* 12.8.

[c] Per. *de palud.* Diez. Dormiſecure. Raulin. Didat de Yanguas, Giron & alij.

[d] *Com. in loc.*

[e] *Heming.*

[f] 2. *Cor.* 8.9.

descending of a noble line, yea from princely loynes, is said heere to bee so beggerly, that shee was not able to buy a lambe for her offering. It is the fashion of great men (as the [g] Prophet complained in his time) to lay field to field, and to ioyne house to house, [h] calling their lands after their owne names, entailing their estate to childrens children, & making it (as the lawyers speake) *a perpetuitie*. But [i] *one generation passeth, and another generation succeedeth*; hee that is higher then the highest, often [k] puls downe the mighty from his seate, and exalteth the poore man out of the [l] mire, that hee may set him euen with the Princes of his people. For in one age you may behold the gentlemans heire serue his owne farmours issue. Lastly, this affords instruction for all, intimating that wee must offer vnto God the sacrifice due to God. If we cannot giue much, he will accept of a little, of the Virgins two pigeons, of the widdowes one [m] farthing. Wee may not spend all in our house, much lesse in the tap-house; some thing is to be laid out vpon Gods house, for his seruice, for his honour, if not a lamb, yet *a paire of Turtle doues, or two young pigeons*.

[n] *Mystically*, the blessed Virgin did offer *a lambe*, but it was her owne sonne the Lambe of God, [o] *Agnus qui præfiguratus est ab origine mundi oblatus est in fine mundi*: and she did offer *a young pigeon*, but it was her owne sonne conceiued of the holy Ghost, appearing in the likenesse of a doue, Matth. 3.16. And shee did offer *a Turtle*, but it was her owne sonne, of whom it is said, [p] *the voice of the Turtle is heard in our land*. Our blessed Sauiour being [q] *& sacerdos & sacrificium, & victor & victima*, the sacrificer and the sacrifice for the sinnes of the whole world [r] was offered, first by God his father; secondly, by the Virgin his mother, thirdly, by his owne selfe. God sent him into the world, the Virgin presented, and the legall sacrifice represent him in the Temple, but himselfe did offer himselfe actually for our sinnes on the Crosse.

And

[g] *Esay* 5.8.
[h] *Psal.* 49.11.
[i] *Eccles.* 1.4.
[k] *Luk.* 1.52.
[l] *Psal.* 113.6.
[m] *Mark.* 12.42.
[n] *Didac. de Yanguas con.* 3. *de oblat. Christ.*
[o] *Simon. de cassia.*
[p] *Cant.* 2.12.
[q] *August. medita. cap.* 13.
[r] *Dormisecure. ser. de purific. Mariæ.*

And behold, there was a man in Hierusalem whose name was Simeon] Two things are requisite in a sufficient witnesse, vnderstanding to know the truth, and honestly to speake what he knoweth. Old *Simeon* in testifying of Christ had both, a good vnderstanding, as hauing *a reuelation giuen him of the holy Ghost that hee should not see death vntill hee first saw the Lord Christ:* and a great honesty, being *iust and godly*, or deuout, [f] outwardly to the world *iust*, inwardly to himselfe *godly*. [t] For his workes, he was iust in his dealing with men: for his faith, he was *deuout* in the seruice of God. These [u] two *deuotion* and *iustice*, comprehend all the whole law: *deuotion* all the duties of the first table; *iustice* all the duties of the second. *Deuotion* is the mother, *Iustice* the daughter, [x] because the true feare of God bringeth forth alwaies vpright cariage toward men. It is not reported here that he was so righteous as that he needed not another righteousnesse, for *he looked for the consolation of Israel*, acknowledging in his song, Christ for his sauiour; [y] but that he liued (as it is said of *Zacharias* and *Elizabeth* in the former Chapter) *vnblameable before men*. The word ευλαβης is translated [z] *pius*, [a] *religiosus*, [b] *timoratus*, one who [c] feared God: and this feare was not seruile, but filiall. Hee did not feare God as a bad seruant, fearing the stripes of his great master: but as a louing sonne, fearing to displease his good father. [d] *Et timebat cum dilectione, & diligebat cum timore*. He was in his course so carefull to doe the will of our heauenly father, as that he feared with a pious loue, and loued with a reuerent feare. [e] *Solicite pius & omnia timens ne non satis pius sit*, [f] in doing good *a iust man*, in eschewing euill *one that feared God*.

And looked for the consolation of Israel] Hee was a Iust man in deed, giuing euery one his right; vnto God, as being *deuout*: vnto himselfe, *as expecting the consolation of Israel*: vnto other, in preaching Christ openly to be both *a light to the Gentiles, and a glory to the Iewes*.

[f] *Aretius.*
[t] *Heming.*
[u] *Culuin. Beza.*
[x] *Calman.*
[y] *Heming.*
[z] *Erasmus.*
[a] *Castalio.*
[b] *Vulgar latin.*
[c] *Geneua bib.*
[d] *Ardens.*
[e] *Aretius.*
[f] *Pet. de palud. ser. de purific.*

All

all the chiefe Christian vertues appeared in him eminently. *Faith, hope, loue:* faith, as *fearing God:* hope, as *looking for the Messias of the world:* loue, as being *Iust*, communicating his gifts of g prophecie to the benefit of the the Church in singing his *nunc dimittis*, and in saying *mine eyes haue seene thy saluation*. My corporal eyes thy manhood, my spiritual eyes thy Godhead; the h coniunction of which is *Salutare tuum*, thy saluation, as giuing it; and *Salutare nostrum*, our saluation, as receiuing it. And this *Salutare* is not *singulare*, but as Saint *Iude* tearmeth it a *Common saluation*, and as old *Simeon* in his Hymne, *prepared before the face of all people*.

g *Caluin.*

h *Ardens.*

The Epistle, Acts 1. 15.

In those daies Peter *stood vp in the middest of the Disciples and said*, &c.

THis Epistle containeth a short yet a sweet narration, how *Matthias* a Disciple, was elected into the traitor *Iudas* Apostlesship and Bishopricke. Wherein three things are more principally remarkeable.

1. His *Conge de leire*, deliuered in an eloquent speech, in
   - which obserue the
     - Time, *In whose daies.*
     - Orator, *Peter stood vp.*
     - Auditorie, *Disciples and brethren about an hundred and twentie.*
     - Oration,
       - partly
         - hortatorie, perswading that one must bee chosen, verse 16,17,18,19,20.
         - doctrinall, intimating what an one must be chosen, vers. 21,22.
2. His *election*, and in it the
   - proceesse, by
     - *nomination.* vers. 23.
     - *prayer.* vers. 24. 25.
     - *lots.* vers. 26.
   - succesee, *the lot fell on Matthias.*

3. His

3. His *installation, hee was counted with the eleuen Apostles.*

In those daies]To wit, in the space betweene Christs assension and his sending of the holy Ghost, at that time the Disciples being gathered together at Hierusalem in an vpper parlour, *They continued with one accord not in supplication onely*, but in consultation also for the Gospels aduancement. [i] Hereby teaching all men, especially preachers of the word, to spend their houres profitably for the benefit of the Church, in supplanting her foes, and in supplying the number of her friends.

[i] *Aretius in loc.*

Peter stood vp in the middest of the Disciples and said] Heere the [k] Papists obserue *Peters* supreme power ouer the rest of the Disciples and Apostles, and so by consequence though inconsequent the Popes absolute command ouer all other Bishops in the whole world. But if we will exactly consider and examine his behauiour in this assembly, wee shall vnderstand that he caried himselfe not as a Pope, but as a peere toward them. 1. in calling them *brethren*, and *frater* is *fere alter*, as *Lorinus* vpon the place. 2. for that *he standeth vp in the middest of the Disciples*, equally referring all things vnto their [l] common consent and free choice, terming himselfe a fellow pastour, 1. Pet. 5. 1. Whereas euery Bishop assembled in the *Tridentine* Conuenticle tooke a corporall [m] oath that he would not dispute any point to preiudice the Romane sea, nay there was nothing determined in that irregular meeting, except it was first handled and hammered at Rome by the Pope, for then it was ordinarily said in a by-word, *that the holy Ghost in a bull, or Popes breue was sent from Rome to Trent*, as [n] *Chemnitius* plainly told *Andradius, In illo concilio idem actor rerum est index.* Our Diuines therefore say that *Peter* was elected prolocutor of this conuocation either by [o] secret reuelation of the holy Ghost, or else by expresse iudgement of the [p] congregation: or for that hee was vsually more feruent then the rest in such a busines,

[k] *Bellarm. de Rom. pon. lib. 1. cap. 22 in prin. Eckius loc. com. tit. de primat. sed. apost. Lorinus Rhem. & aly in loc.*

[l] *Chrysost. Dr. Fulke. Marlorat.*

[m] *Dr. Humphred. aduers. Campian. & Durœum cat. 4.*

[n] *Præfat. in 1. part. exam. Con. Trident.*

[o] *Beza.*

[p] *Calvin.*

&

q Bullinger. apud Marlorat.
r Aretius.

q *& ardentior & rebus agendis aptior reliquis extiterat.*
r For it became him of all the Colledge best, as hauing denied Christ heretofore most. *He stood vp and spake*, as the mouth of the companie, but hee played not the Pope, but onely the perswader, exercising not a supremacy or authoritie, but a primacie of order, as *Chrysostome* and other note. See Gospell 1. Sund. after Easter.

The number of names that were together were about an hundred and twentie.] The vulgar Latine reading *turba hominum*, answeres not the Greeke so well as our text, *turba nominum*, the number of names. s For in exquisite numbring vsually men are mustred by their seuerall names, in t Councels especially the names of such as giue voices are first enrolled in a bill or registers table. But by *names*, our Euangelist vnderstands *men*, as the holy Ghost u elsewhere, *Thou hast a few names yet in Sardi which had not defiled their garments.* A few names, that is (as *Bullinger* and x other vpon the place) a few persons. And y it may bee that the sacred spirit in vsing this phrase doth insinuate that they were men of eminent note, as Gen. 6. 4. The Gyants are called *men of renoune*, that is (as *Munster* translates according to the Hebrew) *viri nominati*, men of name. Well, howsoeuer their names were great, their number was but small, being *about an hundred and twentie.* By which it doth appeare that the kingdome of heauen is like vnto a z graine of mustard seed, the which in sowing is indeed the least of all seeds, but in growing it is the greatest among herbs, euen a tree, so that the birds of heauen come and build in the branches thereof. Vnto these 120. a *The Lord added daily such as should bee saued*, at one Sermon of Saint *Peter*, Act. 2. The number of brethren was encreased about 3000. soules. A b ship doth aptly resemble the Church of Christ; for as a ship is small in the foredecke, broad in the middle, little in the sterne: so the Church in her beginning (as you see) was exceeding

s Erasmus annot. in loc.
t Caietan in loc.
u Apocal. 3. 4.
x Aretas. Meyer. Marlorat.
y Lorin in loc. & Bullinger in Apocal. ton. 1. 6.
z Mat. 13. 31.
a Act. 2. 47.
b Hilarius.

exceeding little, in her middle age flouriſhing, but in her old age her companie will bee ſo ſmall, and her beleefe ſo weake, that when the Sonne of God ſhall come to iudge the ſonnes of men, he ſhall ſcarce find any faith on earth.

This Scripture muſt needs haue been fulfilled] S. *Peter* in his oration heere firſt ſheweth how *Iudas* Apoſtleſhip became void. Secondly, that it is needfull another ſhould be choſen into his place. *Iudas* Biſhopricke was loſt by treaſon, as being *guide to them who tooke Ieſus*. Whereupon (as wee read in the [c] Goſpell) hee did firſt accuſe himſelfe, *I haue ſinned in betraying innocent blood*: ſecondly, arraigning himſelfe. *hee repented, and brought againe the thirtie plates of ſiluer to the chiefe Prieſt, and caſt them downe in the Temple*: thirdly, executed himſelfe, *he departed, and went, and hanged himſelfe*. Now to take away thy [d] ſcandall of this horrible fact, our Euangeliſt intimates that nothing in *Iudas* treacherie came to paſſe caſually, but it was foreſeene of God, and foretold in his word, *This Scripture muſt needs haue been fulfilled*. And [e] yet the fall of *Iudas* is not excuſed hereby, no more then the fault of *Herod* and *Pilate*, who did *whatſoeuer Gods owne hand and counſell had determined before to be done*, Act. 4. 28. For *Iudas* committed not this outragious crime by the compulſion of prophecy, but through his owne motion and malice. [f] *His delight was in curſing, and it did happen vnto him: he loued not bleſſing, therefore was it far from him*. It is true that *Peter* ſaith, *hee was numbred with vs, and had obtained fellowſhip in this miniſtration*: but hee receiued the grace of God in [g] vaine, abuſing it to couetouſnes and worldly luſts, he did open a dore to [h] Satan, and gaue him as it were poſſeſſion of his heart.

This neceſſity then is not *neceſſitas abſoluta, ſed* [i] *conſequentis &* [k] *ſuppoſitionis*, a neceſſity hypotheticall and by conſequent, not an abſolute or a ſimple neceſſity. So the holy Ghoſt elſewhere, [l] *There muſt be hereſies,*

[c] *Mat.* 27.

[d] *Caluin. Beza.*

[e] *Aretius. Kilius.*

[f] *Pſal.* 109. 16.

[g] 2. *Cor.* 6. 1.

[h] *Luk* 22. 3.

[i] *Aretius.*

[k] *Lorin. in loc. & in act.* 4. 12. *idem Thom. part.* 1. *queſt.* 19. *act.* 3.

[l] 1. *Cor.* 11. 19.

reſies, [m] *it muſt needs be that offences ſhall come,* [n] *ye ſhall heare of warres, and of rumours of warres, for all theſe things muſt come to paſſe.* That is, ſuppoſing the malice of Satan and wickedneſſe of man, it is impoſſible but that there ſhould bee warres and offences, and hereſies in the world. [o] An Aſtrologer expert in his art foretelleth an eclips of the Sunne, yet his prediction is not any cauſe why the Sunne is ecclipſed: euen ſo God foreſeeth all the workes of darkeneſſe, and ecclipſes (as it were) in the reprobate, but his preſcience compels not any to commit any ſinne. It is the prince of darkeneſſe who [p] worketh in the children of diſobedience, taking them in his ſnares at his will, 2. Tim. 2. 26. All our waies are known vnto the Lord, our going out, and our comming in, Eſay 37. 28. being of euery good pace *bonus author*, but of euery bad paſſage *Iuſtus vltor*. I will end this argument in the words of [q] *Auguſtine*, *Viuit (O Domine Deus) apud te ſemper bonum noſtrum, & quia inde auerſi ſumus peruerſi ſumus*. For ſaith [r] he *ligatus eram non ferro alieno, ſed mea ferrea voluntate, velle meum tenebat inimicus, & inde mihi catenam fecerat & conſtrinxerat me, quippe ex voluntate peruerſa facta eſt libido, & dum ſeruitur libidini facta eſt conſuetudo, & dum conſuetudini, non reſiſtitur facta eſt neceſſitas.* How the fall of traiterous *Iſcariot* may ſerue to terrifie the paſtour, and teach alſo the people: See Goſpell 6. Sund. in Lent.

Wherefore of theſe men which haue companied with vs] Chriſt in his life choſe [s] twelue Apoſtles, *one therefore muſt be ordained* and elected into *Iudas* roome, to fill vp the number againe, [t] anſwerable to the twelue tribes of Iſrael, of which (as our Sauiour [u] promiſed) they ſhall be Iudges, and to the twelue [x] gates of heauenly Hieruſalem, of which alſo the twelue Apoſtles were builders, according to that of *Paul*, Epheſ. 2. 20. *built vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the chiefe corner ſtone.* See Epiſtle

m *Mat.* 18. 7.
n *Mat.* 24. 6.
o *Kilius collect. in loc.*
p *Epheſ.* 2. 2.
q *Confeſſ. lib.* 5. *cap.* 16.
r *Confeſſ. lib.* 8. *cap.* 5.
s *Mat.* 10. 2. *Mark.* 3. 14.
t *Aretius.*
u *Mat.* 19. 28.
x *Apocal.* 21. 12.

Epiſtle on S. *Thomas* day. There bee manie moe reſemblances of the twelue Apoſtles, as you may read in my firſt ſermon vpon the Goſpell, Sund. 6. in Lent; and in *Caſſanaus Catalog. part. 3. conſiderat. 29.*

One muſt be choſen, and one of theſe *men, ergo*, not a *Pope Ioane*, for a woman muſt bee [y] ſilent and not a [z] teacher in the Temple, one of theſe *men, ergo*, not a boy Biſhop, not a [a] yonker in yeeres, or [b] ſcholler-ſhip, for paſtours are called *elders*, and Chriſt himſelfe preached not vntill he was thirtie yeeres olde: one of theſe *which haue companied with vs, ergo*, [c] not a ſtranger, but a domeſticall, one that is knowne, a man of note liuing among vs *all the time that the Lord Ieſus was conuerſant among vs*, [d] *ergo*, not a leaud or ignorant perſon, but a proficient in Chriſts owne ſchoole, brought vp euen from his [e] youth in [f] inſtruction and information of the Lord. See Goſpell on S. *Andrew*, & 8. Sund. after Trinity.

But why ſhould one being ſuch an one choſen into *Iudas* roome? *to witneſſe with vs of the reſurrection of Chriſt*. A Prelate then [g] ought to bee predicant, not an Idle or an Idoll Apoſtle, like the dumbe Doctors, and Abbey-lubbers, and laſie lay Biſhops vnder the gouernment of the Pope. Right prelating (as old Father [h] *Latimer* ſaid) *is labouring, and lording or loytering*, it is [i] horrour rather then honour, for an Apoſtle to leaue the text, and onely to follow the tithe. *A witneſſe* hee muſt be, [k] yet not a witneſſe alone, broaching inſolent nouelties and [l] other doctrines of his owne braine: but a witneſſe *with vs*, of one [m] heart and of one [n] mind with vs, [o] endeauouring to keepe the vnitie of the ſpirit in the bond of peace. For hee who ſeekes in the troubleſome ſea of this world to ſchiſmaticall Apoſtles affecting ſingularity. *Non portum ſed plantam inueniet*, as [p] *Auguſtine* pithily.

Well the new choſen ought to record and accord, *to witneſſe and to witneſſe with vs*, agreeing with the reſt of

y 1. *Cor.* 14. 34.
z 1. *Tim.* 2. 12.
a *Ardens.*
b 1. *Tim.* 3. 6.
c *Sarcerius. Aretius.*
d *Ardens.*
e 2. *Tim.* 3. 15.
f *Epheſ.* 6. 4.
g *Caluin. Marlorat.*
h *Sermon of the plough.*
i *Latymer. ſer.* 4. *before K. Ed.*
k *Aretius.*
l 1. *Tim.* 1. 3.
m *Act.* 4. 32.
n *Philip.* 2. 2.
o *Epheſ.* 4. 3.
p *Tract.* 1 *in Ioan.*

his Colledge and companie. But whereof is hee to be a witnesse, *of the resurrection of Christ*, [q] in all his words, and in all his workes: in his preaching and in his life so behauing himselfe as one that beleeues the resurrection of Christ, and hopeth also for his owne redemption, euer [r] *looking for his Sauiour, euen the Lord Iesus, who shall change our vile body that it may be like to his glorious body*. Or a witnesse of the resurrection of Christ, because this one point is, [s] *primarium Euangelij caput*, as it were [t] the predominant article, [u] presupposing all the rest, as being the [x] tying knot, on which all other linkes of holy beleefe, depend, as I haue shewed often elsewhere; but especially Gosp. on S. *Thomas*, and Epist. on S. *Andrewes* day.

And they appointed two] They nominated more then one, [y] that the Lord *who knew the hearts of all men, might chuse the party that should take the roome of the ministration and Apostleship from which Iudas by transgression fell*. And that *Matthias* might acknowledge that he receiued it (as *Paul* speakes) not of man, but by the reuelation of Iesus Christ, Galath. 1. 12. [z] The world is a circle, God is as it were the center of this circle, the waies of men are lines deduced from this center. [a] If then euent of the Lotterie bee not expected of diuels, nor of the starres, nor of any force of fortune: but looked and prayed for to be directed by God, it is lawfull to vse lots in temporall things; as in diuision of lands and inheritance, Prou. 18. 18. *The lot causeth contentions to cease, and maketh a partition among the mighty*. And in spirituall affaires also; for it is reported of *Zacharias* the Priest, *that his lot was to burne Incense*, Luk. 1. 9. And though ordinary chusing of Prelates and Preachers ought not to be by lots, as both [b] Heathens and [c] Christians in this agree: yet in some cases extraordinarie; to wit, (if two or three shall happen to stand in election of such equall holinesse and other sufficiency, that humane wisedome cannot any waies discerne and

[q] *Ardens.*

[r] Phil. 3. 20.

[s] *Caluin.*
[t] *Arelius.*
[u] *Gorran. in Rom. 10.*
[x] *Nexus articulorum omnium vti Martyr. in Rom. 10.*

[y] *Dionys. Arcopag. apud Baron. ad an. 34. idem Caluin. instit. lib. 4. cap. 3. §. 13. & Feruss ser. 1. in fest. Mat. Bellarm. lib. de clericis. cap. 5. & Aret. in loc.*
[z] *Dorotheus doct. 6.*
[a] *Rhem. in loc.*

[b] *Dionys. Halicar. Rom. hist. lib. 2.*
[c] *Cap. Eccles. extra de sortilegijs.*

and ſo decide which is moſt fit) it is [e] lawfull according to the preſident in our text to caſt lots, and ſo commit the diſpoſition of the choice to God. In the lawfull vſing of a Lottery then obſerue theſe remarkeable [f] caueats.

[e] *Iuſtus Ionas in loc. Ambroſ. in 1. Luc. Bellarm. vbi ſup.*

[f] *See Kilius. collect. in loc. Sixt. ſenen. bib. ſanct. lib. 5. annot. 166.*

1. We muſt expect the lots euent from God onely: Prou. 16. 33. *The lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord.*

2. We may not vſe lots in affaires ordinarie, but in caſes of neceſſity, when as the buſineſſe cannot otherwiſe be tranſacted.

3. Wee muſt abandon all vncharitable conceits, and all diſhonourable deceits: Pſalm. 5. 6. *The Lord will abhorre the deceitfull man, and deſtroy ſuch as ſpeake leaſing.*

4. We muſt before we caſt lots (as the bleſſed Apoſtle heere) call vpon God in hearty prayer for a bleſſing on our endeauours.

I could adde eaſily more, but I remember [g] *Auguſtines* rule, *Secundas habeat partes modeſtia, quæ primas non potuit habere ſapientia.* If any know leſſe then I, they may be bold to peruſe this, and ſuch as vnderſtand more then I, may read, *Auguſtin. epiſt. 180. & de doct. Chriſt. lib. 1. cap. 28. & con. 2. in Pſalm. 30. Thomas 22ª. quæſt. 95. art. 8. Bellarmin. lib. de clericis cap. 5. Sixt. ſenen. vbi ſupra in marg. Aretius, Marlorat, Kilius in loc.*

[g] *Epiſt. 7.*

And the lot fell on Matthias. In the Tabernacle the [h] curtaines of fine twined linnen, and blew ſilke and purple were couered with curtaines of Goats haire. Some men are great ornaments in the Church, and yet vnfit to gouerne the Church. [i] *Ornent Eccleſiam qui ſolis rebus ſpiritualibus vacant, regant Eccleſiam quos & labor rerum corporalium non granat*, &c. [k] It may bee *Ioſeph* as being iuſt was a fine curtaine in Gods Tabernacle, but *Matthias* a couering: as being apt and actiue for gouerment. *Alia ratio boni ciuis & boni viri*, quoth *Ariſto-*

[h] *Exod 26.*

[i] *Gregor. Moral. lib. 25. cap. 22.*

[k] *Didac. de Yanguas con. 1. in feſt. Mat.*

l *AEthic. lib. 5. cap 2.* l *Aristotle*, euery good man is not a good magistrate.

m *1. Cor. 12. 29.* m *Are all Apostles, are all Prophets, are all teachers?* There be diuersities of gifts, and diuersities of administrations, and diuersities of operations. Happily *Ioseph* excelled in one kind, and *Matthias* in another. He who knew to iudge best of the best for this ministration, in his secret wisedome cast the lot on *Matthias*. Or in electing *Matthias*, hee did insinuate that *his* n *waies are not as our waies*, and that hee iudgeth according *to the hearts of all men*, and not o *after the flesh*, or titles, or outside. *Ioseph* is called p *Barsabas*, that is, the sonne of rest and innocency, surnamed also for his singular honesty *Iustus*. And yet *Matthias* is chosen of God, howsoeuer not adorned with such commendations before men. q Here the Gospell and Epistle meet. *I thanke thee Father Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, euen so was it thy good pleasure.* The lot falleth on the sonne of labour, afflicted with the load of sinne, not on the iust, or on the sonne of rest, on *Matthias*, and not on *Barsabas*.

n *Esay 55. 8.*

o *Iob. 8 15.*

p *Caluin in loc.*

q *Ferus ser. 1. de S. Mat.*

The Gospell, MATTH. 11. 25.

In that time Iesus answered and said, I thanke thee (O Father) Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, &c.

CHrists exceeding rich mercy toward vs is manifested in this Scripture by two things especially: to wit, his inuocation of God, *I thanke thee O father*, &c. And his inuitation of men, *Come vnto mee all ye that labour*, &c. In both ioyned together, hee that hath an eye to see may behold the chiefe r causes of our effectuall

r *Aretius in loc.*

effectuall vocation
- Efficient, *the good pleasure of God the father, Lord of heauen and earth*, &c.
- Materiall, *babes, and all such as labour and are heauie laden.*
- Instrumentall, *Iesus, vnto whom all things are giuen.*
- Finall, *refreshing and rest in soule.*

I thanke thee] [c] Prayer and thankesgiuing vnto God for benefits obtained in prayer ought alwaies to concurre. Christ had often heretofore prayed for the gathering together of the Church, as it was prophesied of him in the second Psalme; *Desire of me and I will giue thee the heathen for thine inheritance, and the vttermost parts of the earth for thy possession.* And now his prayer being heard, he sendreth vnto God his praise, *Father, I thanke thee Lord of heauen and earth.* In which one line [t] three wicked errours are confuted: first, the words *(I thanke thee)* confound the Iewes affirming that Christ was a [u] blasphemer. Secondly, *father*, ouerthroweth *Arrians*, and all such as deny Christ to bee Gods eternall sonne. Thirdly, *heauen*, crosseth the *Manicheans* opinion, holding God to bee Creator of visible things onely, but not of inuisible.

[c] *Melanct in loc.*

[t] *Pet. de palud. in loc.*

[u] *Matth. 26.*

Because thou hast hid these things from the wise] Hee did not absolutely thanke his father for hiding the mysteries of his sauing grace from the wise: [x] but for that *he reuealed them vnto babes.* You may reade the like phrase, Rom. 6.17. *God be thanked that ye haue been the seruants of sinne, but ye haue obtained from the heart vnto the forme of the doctrine which was deliuered vnto you.* [y] The blessed Apostle did not giue thankes vnto God for that the Romans had made their members as weapons of iniquitie: but because they who sometime were the seruants of sinne, through his grace were now the seruants of righteousnesse, as *Primasius* vpon the place, *Gratias Deo quia fuistis, sed ipso liberatore iam non estis.* Euen so Christ heere thankes his father primarily, not

[x] *Illephons. Giron. fragment. in presens euangel. idem Pet. de palud. ex Chrysost.*

[y] *Caluin & Caietan in Rom. 6*

for hiding these things from the wise (that is, wise in their [z] owne eyes, or wise men after the [a] flesh, endued with a wisedome which is earthly, sensuall, & diuellish, Iames. 3. 15.) but because though he suffer the prince of darkenesse to [b] blind the mindes of the worldly wise: yet he doth openly *shew the glorious light of the Gospell vnto babes*: that is, vnto such as became [c] fooles that they may be wise, wholly renouncing their owne wit, and solely submitting themselues vnto Gods will. If Iesus [d] reioyced in the spirit, and magnified the Lord of heauen and earth for vs; [e] O what thankes ought our selues to present vnto God for our selues. *Praise the Lord O my soule, and all that is within me praise his holy name. For mine eyes haue seene thy saluation, and mine heart hath often endited a good matter, and my pen sometimes is the pen of a readie writer.* O father of mercie, whereas these things are yet hid from the Iewes, and from the Turkes, and from the superstitious Heathen, and from carnall Christians; I haue, to the great refreshing of my soule, through thy grace (sweet Iesu) both heard by the Gospell, and imbraced the Gospell, and preached the Gospell, and in some measure practised also the Gospell. [f] *O my soule praise the Lord, and forget not all his benefits. I will sing vnto the Lord as long as I liue, I will praise my God while I haue any being*, Psal. 104. 33.

[z] *Prou.* 3. 7.
[a] 1. *Cor* 1. 26.
[b] 2. *Cor.* 4. 4.
[c] 1. *Cor.* 3. 18.
[d] *Luk.* 10 21.
[e] *Mart. Molleius ser. in fest. Mat.*
[f] *Psal.* 103. 2.

The sweetest of honie lieth in the bottome; I passe therefore from Christs inuocation, to the latter part of his Gospell his inuitation. In which obserue

the { mouer, *Iesus.*
moued, *all that labour and are laden.*
motion, *Come, take my yoke vpon you, learne of me.*
motiues, *I will ease you, yee shall finde rest vnto your soules, for my yoke is easie, and my burthen light.*

The person inuiting is *Iesus*, he saith heere *come*, not to

to mine, [g] but to *me*: not to my Saints, or Angels, or Martyrs, or Mother: but to my ſelfe. Send not other, it is my pleaſure that *ye come*: ſeeke not for helpe from other, *I will eaſe you*. Come vnto me, [h] for I am the way, the truth, and the life. *The way* by which, and *the truth* in which, and *the life* for which all of you come. None can come but by me, none finde eaſe but in me, none reſt in eaſe but with me. *Come* therefore, for I am the way: *learne of me*, for I am the truth: and *ye ſhall find reſt vnto your ſoules*, for I am the life. Come to me, [i] for I am (as you ſee) willing, in ſaying *come*, and able to relieue you: for that *all things are giuen vnto me*. So that [k] aske, and ye ſhall haue: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened vnto you. [l] Whatſoeuer ye ſhall aske the Father in my name, he will giue it you.

[g] *Vide reſpon. Elienſis ad apolog. Bellar. cap. 8.*
[h] *Ioh. 14. 6.*
[i] *Muſculus in loc.*
[k] *Mat. 7. 7.*
[l] *Ioh. 16. 23.*

None can come to the Father except it bee by the Sonne; for *no man knoweth the Father ſaue the Sonne, and he to whomſoeuer the Sonne will open him*. In ſaying *ſaue the Sonne*, he doth not exclude the holy ſpirit being the third perſon in Trinitie, for it is a good concluſion in Diuinitie, [m] *dicto excluſiua ſine exceptiua addita termino perſonali in eſſentialibus non excludit ab altera perſona diuina*. God the Father, and God the holy Ghoſt, as being all one with the Sonne, are in the words (*niſi filius*) included, and onely the Creator excluded. For none know the Father by [n] nature, but by the reuelation of the Sonne. Wee ſpeake the wiſedome of God in a myſtery (ſaith [o] *Paul*) which none of the Princes of this world knew, *hunc magnus Plato neſcinit, eloquens Demoſthenes ignorauit*. It is true that wee may know by the light of humane diſcourſe that there is a God, for the [p] Godhead is ſeene by the creation of the world: The heauens declare the glory of God, and the firmament ſheweth his handie worke, Pſalm. 19. 1. Yet *none know the Father*, [q] that is, a diſtinction of the perſons in ſacred Trinity, but by the ſpirit of him in whom are hid all the treaſures

[m] *Caietan. Ludolphus. Beauxamis in loc.*
[n] *Hieron. in loc.*
[o] *1. Cor. 2. 7.*
[p] *Rom. 1. 20.*
[q] *Caietan.*

treasures of wisedome and knowledge, Coloss. 2. 3. And this our reuealed knowledge is but [r] imperfect in this life. They who saw most of God obtained onely the sight of his hinder parts. And in the kingdome of glory, when as we shall enioy the beholding of his fore-parts also, *seeing him euen face to face*; our knowledge shall not be [f] *comprehensionis cognitio, sed apprehensionis*, an apprehending rather then a comprehending of his infinite Maiesty. Wee shall not euen in that day know so much of the Father, as the Father knoweth of himselfe, [t] *Sola quippe trinitas in vnitatis diuinitate seipsam nouit*. In this life we shall attaine by Christs grace to such an vnderstanding of God as is fit, and in the world to come we shall haue so much as is full, euen so much as any created vessell is able to containe; yet none shall euer totally comprehend that incomprehensible Trinitie, none can as it selfe know it selfe.

Hitherto concerning the party calling; I am now to speake of the persons inuited. *All ye that labour and are laden*. He doth except [u] none, who came to bring [x] all vnto the knowledge of the truth, [y] if al that *labour*, then all that liue. For man borne of a woman is full of trouble, Iob 14. 1. Come therefore all ye that *labour* in your [z] actions, and are *laden* in your passions. All ye [a] Iewes who labour vnder the yoke of the law, and all ye Gentiles oppressed with the burthen of your sinnes. All yee that labour whersoeuer, and whensoeuer, and howsoeuer afflicted or affected with misery. For these two *labour* and *laden*, are (as [b] some conceiue) simply the same, signifying all kind of griefe, sores, and sorrow whatsoeuer. As in the 6. and 69. Psalmes, *I am weary of my groaning, I am weary of my crying*, &c. To speake more distinctly, there is a [c] threefold burthen, namely,

the burthen of { affliction, the law, sinne.

Christ easeth all such as come to him of all these.

Concer-

[r] 1. Cor. 13. 12.

[f] Pet. palud. in loc ex August. idem Thom. part. 1. quæst 12. art. 8. & Caietan. ibidem.

[t] Martialis epiſco. Lemouicen. ad Burdegal. epiſt. 10.

[u] Luther. Melanct. Bullinger.

[x] 1. Tim. 2. 4.

[y] Ferus, ſer 2. in feſt. Matth.

[z] Caietan.

[a] Theophylact.

[b] Ianſen. con. cap. 47.

[c] Pontanus ſer. in feſt. Mat. idem Ianſen. vbi ſup.

Concerning the firſt, great trauaile (ſaith the ſonne of [d] *Sirach*) is created for all men, and a heauie yoke vpon the ſonnes of *Adam*, euen from the day that they goe out of the mothers wombe, till the day that they returne to the mother of all things. But Chriſt, a [e] refuge in due time of trouble, yea a [f] preſent helpe, doth either take away this burthen frō our ſhoulders, or elſe giueth vnto ſuch as come to him abundant ſtrength and patience to beare it. Art thou croſſed in thy goods? it is [g] the Lord *who giueth, and the Lord who taketh away*. [h] Caſt all your care vpon him, and hee will ſo care for you, that this burthen ſhall be made light, and this yoke eaſie. Art thou wronged in thy good name? ſay with [i] *Dauid*, it may bee the Lord will looke vpon mine affliction, & do me good, for *Shemi* his curſing me this day. Come to Chriſt, and he will bring it to paſſe, that thy greateſt enemy ſhall (if he haue any ſparke of grace) confeſſe ingenioufly to thee (as [k] *Saul* once to *Dauid*) *thou art more righteous then I, for thou haſt rendred me good, and I haue rendred thee euill*. Hee ſhall make thy righteouſneſſe as cleare as the light, and thy iuſt dealing as the noone day, Pſalm. 37.6. Art thou much afflicted with ſickneſſe? [l] I (ſaith the Lord) *am he who kill, and giue life, wound, and make whole, [m] bring downe to the graue, and raiſe vp againe. I am the reſurrection and the life, hee that beleeueth in me, though he were dead yet ſhall he liue*, Ioh. 11.25.

The 2. burthen is that of the law, *a yoke which neither our fathers nor we were able to beare*, ſaith S. *Peter*, Act. 15.10. *a yoke of* [n] *bondage*, [o] *heauie burthen, and grieuous to be borne*. Now Chriſt eaſeth vs of this burthen alſo, being [p] *made vnder the law* to redeeme them vnder the law. He [q] blotted out the handwriting of ordinances that was againſt vs which was contrary to vs, and tooke it out of the way, nailing it to his croſſe. So that if Satan, that informer and common accuſer of vs all, obiect the lawes obligation againſt vs, our anſwere may

[d] *Eccluſ.* 40.1.
[e] *Pſal.* 9.9.
[f] *Pſal.* 46.1.
[g] *Iob* 1.21.
[h] 1. *Pet.* 5.7.
[i] 2. *Sam.* 16.12.
[k] 1. *Sam.* 24.18.
[l] *Deut.* 32.39.
[m] 1. *Sam.* 2.6.
[n] *Galath.* 5.1.
[o] *Matth.* 23.4.
[p] *Galath.* 4.4.
[q] *Coloſſ.* 2.14.

may be that the debt is payed, and the bond cancelled. If his euidence be good, let him if he can shew it in the court. Christ is the end of the law, Rom. 10.4. For the law was added because of the transgression, vntill the blessed seed came, to the which, the promise was made, Galath. 3.19. The Prophets and the law did endure till *Iohn*, but since [r] *the kingdome of heauen suffereth violence, and the violent take it by force.* The blessed seed is come when once Christ [f] *dwelleth in our hearts by faith*, and then it is time for the law to bee packing out of the conscience, then her kingdome is at an end. Come therfore to Christ all ye that labour vnder the yoke of the law written, and all ye which are laden with the burthen of pharisaicall traditions vnwritten, and *yee shall finde rest vnto your soules.*

[r] *Mat.11.12.*

[f] *Ephes.3.17.*

The third burthen is of sinne, the which is so weighty, that [t] *Zecharias* calles it *a talent of lead*, and [u] *Dauid* who felt the load himselfe saith of it expressly, *There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sinne, for my wickednesses are gone ouer my head, and are like a sore burthen too heauie for me to beare.* And heere let vs obserue with [x] *Euthymius* that sinne is first a labour in accomplishing, and then a load when it is accomplished. The couetous, incontinent, ambitious, exceedingly labour to compasse their vnlawfull desires, and yet when all is done, they remaine still as men vndone. For no man is more beggerlike, then a couetous wretch in an opulent fortune, nor more base, then a proud man in the midst of his honour. There is a *labour* in getting these things, and when once they be got, *a load.* [y] All is but vanity and vexation of spirit. They who truely repent them of their sin feele this burthen in this world, and they who being irrepentant, are in a [z] reprobate sense, shall at the last day notwithstanding confesse to their endlesse shame, [a] *We haue wearied our selues in the waies of wickednesse and destruction.* Now Christ saith vnto

[t] *Zechar.5.7.*

[u] *Psal.38.3.*

[x] *In loc.*

[y] *Ecclesiast.1.14.*

[z] *Rom.1.28.*

[a] *Wisd.5.7.*

vnto ſuch as grieue and groane vnder the burthen of their ſinnes, [b] *I am not come to call the righteous, but ſinners to repentance.* [c] *The ſpirit of the Lord is vpon mee that I ſhould preach the Goſpell vnto the poore, he hath ſent me that I ſhould heale the broken hearted, that I ſhould preach deliuerance to the captiues, and recouering of ſight to the blind.*

[b] *Mat.9.12.*
[c] *Luk.4.18.*

He calleth all that labour [d] *ſiue ſecundum naturam in qua naſcimur; ſiue ſecundum culpam qua tranſgredimur; ſiue pœnam in qua morimur.* All men, as you haue heard ſufficiently, [e] yet onely ſuch as labour and are laden with the burthen of their ſinnes efficiently. The carnall and careleſſe haue [f] eyes and ſee not, eares and heare not, hearts and vnderſtand not. [g] How often would I (ſaith hee who calleth all) haue gathered you together as the hen gathereth her chickins vnder her wings, and ye would not. And in this preſent chapter at the ſeuenteenth verſ. *We haue piped vnto you, and ye haue not danced, we haue mourned vnto you, and ye haue not lamented.* That is, (as [h] *Ambroſe* conſtrueth it) we haue preached vnto you the ſweet comforts of the Goſpell, and ye haue not reioyced in ſpirit: we haue denounced vnto you the terrible iudgements of God contained in the law, and yee haue not trembled at our words. O thinke on this all yee that forget God, all yee that ſtop your eares and harden your hearts at his voice; repent and exhort one another [i] while it is to day, ſeeke the Lord while hee may bee found, and call vpon him, and come vnto him while he is neare, Eſay 55.6.

[d] *Ludolph. de vita Chriſt. part.1.cap.58.*
[e] *Muſculus. Caluin. Giron.*
[f] *Mat.13.14.*
[g] *Mat.23.37.*
[h] *Ser.80.*
[i] *Heb.3.13.*

Yea but where ſhall wee find thee ſweet Ieſus? I am (ſaith he) found in my workes, and in my words, and in my Sacraments. In my workes. [k] *for they beare witneſſe of me,* they ſhew that *by me the blind receiue ſight, and halt go, and the leapers are cleanſed, and the dead are raiſed vp,* Matth.11.5. In my word, for *the* [l] *Scriptures are they which teſtifie of me.* There you ſhall reade how God ſo loued the world, that he gaue his only begotten Son, that

[k] *Iob.10.25.*
[l] *Iob.5.39.*

that whosoeuer beleeueth in him should not perish but haue euerlasting life, Iohn 3.16. in my sacraments, [m] *he that eateth my flesh and drinketh my blood dwelleth in me, and I in him:* if ye come to my table ye shall be refreshed with my flesh and my blood [n] *reficieris si accesseris deficieris si recesseris.*

I come now to the comming or motion, and that is by [o] faith and not by feet, *moribus non pedibus* by loue not by leggs: *come to me* then in faith, and *take my yoke vpon you* in hope, and *learne of me meeknes and lowlinesse* in loue; [p] he that comes to God must beleeue that God is, and that he is a rewarder of such as seeke him: hee must in hope beare Christs yoke, the which in respect of the present labour is *heauie:* but in respect of the [q] future retribution hoped for, *easie:* to faith he must adioyne loue, whereof there be two principall obiects, and two principall offices: the principall obiects of our loue are God and our neighbours, [r] *lowlinesse in heart* disposeth aright of our loue toward God, and *meeknes* sheweth how wee should demeane our selues in our cariage toward our neighbours: the two principall offices of our loue are to giue and to forgiue; *lowlinesse* is ready to giue euery man his due, *meeknesse* to forgiue euery man his debt: or we must be [s] *mites moribus & humiles mentibus*, in our outward behauiour toward other *meeke*, in our inward conceit of our selues *humble*; lowly not in complement or habit only, but in heart: for as the [t] wiseman telleth vs, *there be some that being about wicked purposes doe bow downe themselues and are sad, whose inward parts burne altogether with deceit: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue he will be vpon thee to hurt thee.*

[u] Christ would not haue vs imitate him in his miracles, as in walking vpon the waters, in raising the dead, in making a new world: but in his *morals*, in his meeknes and lowlines especially, for these vertues are the lessons he teacheth, in whom are hid all the treasures of

[m] *Iohn 6.56.*

[n] *August. tract. 11. in Ioan.*

[o] *Remigius apud Thom. in loc. idem Ludolp. vbi supra.*

[p] *Heb. 11.6.*

[q] *Theophylact. in loc.*

[r] *Beauxamis Mar. Tom. 2. fol. 265.*

[s] *Rabanus apud Thom.*

[t] *Eccles. 19 25.*

[u] *August. de verb. Apost. ser. 22. & lib. de virgin. cap. 35.*

of wisedome and knowledge: it is so great a thing in our owne eyes to be little, that no man is able to learne it of any but of him only, who being in the [x] forme of God tooke vpon him the forme of a seruant, and became man, yea a [y] worme and no man, a very scorne of men and outcast of the people, termed Apocalyp.1.8. the *first and the last*: in maiestie *the first*, in [z] meeknes as *the last*, his whole life being nothing else but an open booke, or rather an open shop of humility: descend then if thou wilt ascend, if thou desire to build high and to seeke the things aboue, lay thy foundation low, humblenes of mind is [a] *schola* and *scala cæli*, the schoole teaching and the scale reaching heauen.

[b] *Quo minor est quisquis maximus est hominum.*

I will ease you] [c] the world crieth, *ego deficiam*, I will leaue you: the flesh crieth, *ego inficiam*, I will corrupt you: the deuill crieth, *ego interficiam*, I will destroy you: but he (which is [d] *verax verus veritas, euer speaking the truth as euer being the truth*] opposeth himselfe against all these mortall enemies and saith *ego reficiam*, I will ease you: this one clause then is the very close, yea the very [e] summe of the whole gospell in as much as all our learning and labouring is for this end, that we may find refreshing and rest vnto our soules in the end, the latine *reficiam* hath [f] three significations.

1 *Reficere* is to repaire or renew, Mat.4.21 *reficientes retia*, *Iames* and *Iohn* were mending their nets &c, and so Christ *as being* [g] *the brightnes of Gods glory, and expresse character of his person*, restoreth againe Gods Image defaced in vs through *Adams* fall, *vt recreatio creationi responderet* saith [h] *Aquine*, that the redemption of the world might answere the creation: he who first made, now mendeth vs, all of vs being *the* [i] *workmanship of God in Christ* as creatures and as new creatures: as Creatures, for *in the beginning was the word, all things were made by it, and without it was made nothing that was made*: as [k] new creatures, for Christ Iesus is the new man

[x] *Philip.2.6.*

[y] *Psalm.22.6.*

[z] *Gloss.*

[a] *Bonauent. diet salut.cap.36*

[b] *Hildebert. in epitap. Berengarij apud Malmes. in vita. Wil.1.*

[c] *Bernard.*

[d] *August. de verb. apost. ser.22.*

[e] *Culman. in loc.*

[f] *Vide Giron. con.2. in fest. Mat.*

[g] *Heb.1.3.*

[h] *Part.1. quæst. 3. art.8.*

[i] *Ephes.2.10.*

[k] *2.Cor.5.17.*

man we muſt [l] put on, of whom wee muſt learne meeknes and lowlines that we may walke in newnes of life, Rom.6.4.

2. *Reficere*, doth ſignifie to ſtrengthen with meat, in which acception a common hall in a colledge where the ſociety meet and eat together, is called a *refectorie*; now Chriſt hath a twofold *refectorie* for al ſuch as come vnto him, one in his kingdome of grace, when he [m] prepareth a table for vs in deſpite of our foe, refreſhing vs with the food of his word of his ſupper, of his examples vntil we are made fat, Prouerb.28.25. euen ſo full and faire, that the Church in admiration hereof asketh her beſt beloued, [n] *Shew me where thou feedeſt?* another *refectorie*, Chriſt hath in his kingdome of glory, Luke 22.30. *Ye ſhall eate and drinke at my table in my kingdome*, there God hath prepared for thoſe that loue him a banquet of ſuch delicates *as eye hath not ſeene, neither eare hath heard, neither heart of man able to conceiue.* 1.Cor.2.9. [o] *Sentiri poteſt, dici non poteſt.* Come then vnto me all ye [p] that hunger and thirſt after righteouſnes, and I will feed you, feaſt you, fill you, feed you with the [q] ſincere milke of my doctrine, feaſt you with a cheerefulnes of conſcience which is a [r] continuall feaſt, fill you with an ouerflowing cup in the ſtate of glory: come to me, nay if ye will open the wicket of your heart when I knocke and deſire to come to you, I will ſup with you, and you ſhall alſo ſup with me, Apocalip.3.20.

3. *Reficere*, ſignifieth as our text runneth here, to *refreſh and to eaſe ſuch as labour and are laden*, and this [s] expreſſeth the word ἀναπαύσω beſt, and is moſt agreeable to the clauſe going afore *labour and laden*; and the words following after, *reſt, eaſie, light*, as if he ſhould haue ſaid, [t] I will eaſe ſuch as labour, and giue reſt vnto ſuch as are laden, I will make their heauy burden *light*, and their hard yoke *eaſie*, ſo that they ſhall count it exceeding ioy to fall into diuers temptations, Iames 1.2.

[l] *Rom.12.14.*

[m] *Pſalm.23.5.*

[n] *Cant.1.6.*

[o] *Rupert. in Mat.11.*

[p] *Mat.5.6.*

[q] *1.Pet.2.2.*

[r] *Prouerb.15.15.*

[s] *Ianſenius. Marlorat.*

[t] *Suaue contra laborem, leue contra onus. Caietan in loc.*

as sorrowing and yet alway reioycing, 2.Cor.6.10. [u] blessed in eating the labours of their hands: as men of the world are [x] *infeliciter felices*, vnhappie in being so much happie: so the children of God are *felicites infelices*, happie in feeling their load, and vnderstanding their vnhappines, for [y] God is faithfull, and will not suffer his children to be tempted aboue their ability, but will euen with the temptation make away to escape, that they may be able to beare it. This ease *Paul* found vnto the rest of his soule, 2.Cor.4.8. *We are troubled on euery side, yet are we not in distresse: perplexed, but not in despaire: persecuted, but not forsaken: cast downe, but yet not cast away.* A [z] Physitian (albeit he be neuer so skilfull in his arte) cannot absolutely promise that he will ease you: his comforts are I will endeuour to giue you rest, if I can I will helpe you, neither inuention of wit, nor intention of will, I assure you shall be wanting: but Christ heere saith *I will*, I can, as hauing *all things giuen vnto me of my father*, and I will as being [a] *sent into the world to comfort such as mourne in Sion.*

Ye shall finde rest vnto your soules] [b] some finde rest in their body, but not in their soule, as the glutton mentioned, Luke 16. his body was richly clothed, and deliciously pampered euery day, but his soule (so full of sores as *Lazarus* at his gate) found no rest: [c] one drop of a bad conscience did drinke vp as it were the whole sea of his worldly delights, some finde rest in their soule, but not in their body, so the seruants of God are said to [d] *reioyce in tribulations*, as the blessed Apostles Act. 5. afflicted in body, reioyced in spirit, because they were counted worthy to suffer for Christs name: some neither in body nor soule, as the damned in hell, hauing [e] *pœnarum & diuersitatem & vniuersitatem*, a fire to torment the body, a worme to torture the soule Esay 66.24. some both in body and in soule, as Gods elect in heauen, who rest from their labour, Apocalyp. 14.13. and from their griefe, for [f] *God shall wipe away all teares from*

[u] *Psal.* 128.2.
[x] *Augustin. in Psalm.* 127.
[y] 1.*Cor.*10.13.
[z] *Musculus in loc.*
[a] *Esay* 61.1.
[b] *Pet. de palud.*
[c] *Luther loc. com. tit. de furijs malæ conscien.*
[d] *Rom.*5.3.
[e] *Bonauent. diet. salut. cap.* 49.
[f] *Apocalyp.* 21.4.

from their eyes, and there shall be no more dying or crying: and from their feare, Iob. 11.19. *When thou takest thy rest none shall affright thee:* come then vnto me all ye that labour and are laden, and ye shall find rest here begun, hereafter accomplished fully: *ye shall find,* not by your owne industry: but through my grace, first *I will ease you,* then *ye shall find rest vnto your soules:* vnlesse I giue you meanes to seeke, ye can not find, if you will haue it, I pray come to me for it.

[f] *Musculus.*

[h] *Theophylact. Euthym.*

For my yoke is easie and my burthen light] [h]Some construe this of Christs humility, because meek and lowly persons haue more rest and ease then the proud and ambitious, euer labouring for higher place; *per quot pericula peruenitur ad grandius periculum?* as [i] *Augustine* sweetly. The Courtier is in deed restie, yet restlesse: [k] if he turne gallant, he shall be condemned as vaine: if otherwise, disgraced with the titles of basenes: if he follow his studies, he shall be thought dangerous: if not, argued of ignorance: if he haue trauelled, his seruice will be questioned: if not, he shall be reputed vncapable of employment. So miserable is his estate, that his imperfections are hated, his vertues suspected, and either of them both alike able to barre him from preferment. [l] He must euer study not so much to haue friends, as to beware of his enemies: in a word, there is lesse trauel in seruing of God, then the King: for the King hath only some few houres of audience, whereas God saith, *at what time soeuer a sinner doth repent of his sinne from the bottom of his heart, I will put all his wickednes out of my remembrance.*

[i] *Confess. lib. 8. cap. 6.*

[k] *See resolued gentleman. pag. 14.*

[l] *Gueuara. epist.*

But [m] most interpretors vnderstand this of Christs Gospell and doctrine, [n] for his burthen is light vnto such as hee refresheth and easeth from the burthen of sinne, his commandements are not heauie to them whose faith ouercommeth the world, 1. Iohn 5.3. A [o] yoke when it is greene is heauie, but when it is somewhat worne, *easie.* Now Christ himselfe did first weare this

[m] *Augustin. Hieran. Jansen. Musculus. Maldonat. &c.*

[n] *Dr Fulk. in loc.*

[o] *Gueuara. epist.*

this yoke, that it might be seasoned and made *light* for vs. If he commanded other to fast, himselfe fasted: if he commanded other to pray, himselfe prayed: if he commanded other to forgiue, himselfe pardoned: if he commanded other to die, himselfe also died, &c. And therefore saith he, *learne of me.* [p] For this yoke will appeare to be sweet, if once you bee well acquainted with it as I am. It [q] is *my yoke*, not yours. I put my shoulder vnto the burthen and beare more then you, *factus est principatus super humerum eius*, Esa. 9.6. Christ doth as [r] *Paul* saith, *Who is weake, and I am not weake? who is offended, and I burne not?* I beare the yoke when yee suffer, Act. 9.4. *Saul, Saul, why persecutest thou me?* To this purpose [s] *Paulinus* excellently, *Christus & patiens & triumphans in sanctis suis: in Abel, occisus à fratre: in Noe, irrisus à filio: in Abraham peregrinatus, In Isaac oblatus, in Ioseph venditus, in Moyse fugatus, in Prophetis lapidatus, in Apostolis terra marique iactatus.* When as then ye labour and are laden heauily, learne of me, yea leane on me: Psalm. 55. 23. *Cast thy burden vpon the Lord, and he shall nourish thee*, Come to me and I will ease you. So S. [t] *Augustine* doth expound this clause, Christs burthen in it selfe (saith he) is exceeding troublesome, for [u] *all that will liue godly in Christ Iesus shall suffer persecution:* but his spirit [x] helpeth our infirmities, and sweetneth affliction for vs; hee maketh vs willing, and so by consequent able to beare his burthen, and vndergoe his yoke. For [y] *vbi amor est, non est labor sed sapor*, vnto the willing all things are welcome. The way to heauen is [z] *angusta paucis eligentibus, facilis tamen omnibus diligentibus.* O come then vnto Christ, and take vp his yoke. [a] Feare it not as being *a yoke*, but beare it as being *easie*. Respect not the present paine, but expect the future pleasure. For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall waight of glory, 2. Cor. 4. 17.

It is very remarkable that Christ saith in the [b] singu-

[p] *Calvin.*

[q] *Didac. Yanguas con. 2. de S. Matth.*

[r] *2. Cor. 11. 29.*

[s] *Epist. lib. 4. epist. 1.*

[t] *De verbis dom. secund. Mat. ser. 9.*

[u] *2. Tim. 3. 12.*

[x] *Rom. 8. 26.*

[y] *Bernard. ser. 85. in Cant.*

[z] *August. vbi supra.*

[a] *Ambros. de Elia cap. 22.*

[b] *Gueuara epist.*

lar *yoke*, for hee doth not command vs to plough with many yokes. The diuell enticeth vs to many vices which are contrary, the world hath many troubles which are contrary, the flesh also many desires which are contrary: but God hath vpon the point but one commandement, namely, that [c] *we beleeue in his Sonne Iesus Christ, and expresse this faith in loning one another.* All that Christ on our part requireth is, that wee come to him, and learne of him. [d] *If thou shalt acknowledge with thy mouth the Lord Iesus, and shalt beleeue in thine heart that God hath raised him vp from the dead, thou shalt bee saued.* The Gospell is called *a burthen* and *a yoke*, [e] lest we presume: yet *light* and *easie*, lest wee despaire. [f] By this one sentence two sorts of men are confuted especially: the carnall Gospellers on the right hand, who because iustification is by faith onely, hold themselues free from all burthens; and the superstitious Monkes and merit-mongers on the left hand, loading the consciences of men with too many burthens. O sweet Iesu, so guide me with thy holy spirit, that I may walke betweene these two rocks in thy mid way. Thou (*to whom all things are giuen*) giue me thy grace, that I may *come to thee, learne of thee, rest in thee.* That I may so beare thy crosse on earth, as that I may weare thy crowne in heauen, Amen.

[c] 1. *Ioh.* 3 23.

[d] *Rom.* 10. 9. Si credis Iustus es. Luther.

[e] *Euthym.*

[f] *Marlorat.*

The

The Epiſtle, Esay 7.10

God ſpake once againe to Ahaz, ſaying, require a token of the Lord thy God, &c.

IN this Scripture two things are more chieflie conſiderable; namely,

the { goodneſſe of God { particularly toward *Ahaz* King of Iuda, *God ſpake againe to Ahaz, ſaying, aske a ſigne,* &c.
generally toward all the houſe of *Dauid,* euen the whole Church, *a Virgin ſhall conceine,* &c.
wickedneſſe of *Ahaz* { Open [g] vnthankfulneſſe and [h] inſolent [i] impiety, *Then ſaid Ahaz, I will aske none.*
Secret [k] hypocriſie, couering his contempt and Atheiſme with a cloake of deuotion and duty, *neither will I tempt the Lord.*

[g] *Caluin. in loc.*
[h] *Hieron. in loc.*
[i] *Hyperius. Vatablus.*
[k] *Muſculus. Hen. Mollerus.*

God ſpake againe to Ahaz.] In the daies of *Ahaz* the ſonne of *Iotham,* the ſonne of *Vzziah* King of Iudah (as wee read in the beginning of this preſent chapter) *Rezin* the King of Aram, and *Pekah* the ſonne of *Remaliah* King of Iſrael came vp and fought againſt Hieruſalem. Now God (as *being a* [l] *preſent helpe in trouble*) ſent his Prophet *Eſay* to comfort King *Ahaz* in this extremitie, ſaying, verſ. 4. *Feare not, neither be faint hearted for the two tailes of theſe ſmoking firebrands, for the furious wrath of Rezin, and of Remaliahs ſonne.* For albeit they determine to depoſe thee, and to diſpoſe of thy Kingdome, purpoſing to ſet vp in thy throne the ſonne of *Tabeal,* verſ. 6: Yet *thus ſaith the Lord God, their counſell ſhall not ſtand, neither ſhall it bee: for the head of Aram is Damaſcus: and the head of Damaſcus*

[l] *Pſal. 46. 1.*

is Rezin, and within threescore and fiue yeeres Ephraim shall be broken from being a people. [m] As if he should say, these two kingdomes shall haue their limits, and their two Kings must be content with their owne greatnesse, they both aspire to the Crown, but I haue set them their bounds which they shall not passe. Beleeue my words and it shall goe well with you; *but if ye will not beleeue, surely ye shall not bee established*, vers. 9. And therefore that *Ahaz* and his people might giue credit to this promise, the Lord (saith our text) *spake once more to Ahaz.*

[m] *Caluin.*

[n] Where note Gods long suffering and patience toward an Idolatrous and a wicked King, [o] *who did not vprightly in the sight of the Lord his God, like Dauid his father: but made his sonne goe thorow the fire after the abominations of the Heathen, whom the Lord had cast out before the children of Israel, and offered, and burnt incense in the high places, and on the hilles, and vnder euery greene tree.* The Lord [p] desired not the death of a sinner, but that he may turne from his euill waies and liue, speaking to him as heere to *Ahaz*, againe and againe; *Turne you, turne you, for why will ye die O yee house of Israel?* He doth inuite to mercie, not onely such as are godly men, according to the prayer of [q] *Dauid, Do well O Lord vnto those that be good and true of heart.* But he maketh his Sunne to rise on the euill, and sendeth his raine on the iust and on the vniust, Matth. 5. 45. Hee is not slacke [r] *Peter* in comming to iudgement (as some men count slackenesse) but is patient toward vs, and would haue no man to perish, but would all men to come to repentance. Wherefore thou, whosoeuer thou bee which art in the [s] gall of bitternesse, [t] selling thy selfe to worke wickednesse, nay [u] giuing thy selfe to wantonnesse to commit all vncleanenesse, euen with greedinesse, [x] How dost *thou thinke thou shalt escape the iudgement of God? or dospisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing*

[n] *Kilius in epist. annum idem Musculus in loc.*
[o] *2. King. 16. & 2. Chron. 28.*
[p] *Ezech. 33. 11.*
[q] *Psal. 125. 4.*
[r] *2. Pet. 3. 9.*
[s] *Act. 8. 23.*
[t] *1. King. 21. 25.*
[u] *Ephes. 4. 19.*
[x] *Rom. 2. 3.*

that

that the goodneſſe of God leadeth thee to repentance? The Lord ſpake to *Ahaz againe*, yet not onely for his ſake, nor for the wicked alone: [y] but rather to prouide for the weake which had ſome ſeeds of Godlineſſe. For albeit they did offend the Lord very much in their diſtruſt and Idolatrie: yet God as being the father of [z] mercies, *in wrath remembers mercy*. Habac. 3.2. *Compaſſion and forgiueneſſe is in the Lord our God, albeit wee haue rebelled againſt him*. Dan. 9.9.

[y] *Caluin.*

[z] 2. *Cor.* 1.3.

Require a token of the Lord thy God] [a] As if *Eſay* ſhould haue ſaid, I perceiue you giue credit to my report, entertaining my ſpeech as the words of a meere man, and not as the word of God. Wherfore to demonſtrate that I come not in mine owne name, but from the Lord of Hoſts, *Aske a ſigne*, [b] not of Idols, or of ſtrange gods vnable to helpe thee: but of *thy God* Aske a ſigne not of me, but of *the Lord* [c] which onely doth wondrous things. Aske of him, *Ahaz*, and thou ſhalt vnderſtand that it is the Lord who ſpeakes vnto thee. God for the confirmation of our faith [d] addeth vnto his promiſes as proppes of our infirmitie, ſignes and tokens, which * *Auguſtine* calles aptly *viſible words*. And theſe ſignes are of two ſorts, *extraordinarie*, whereof the Prophet in our preſent text, and that which was giuen to *Hezekiah* in the 38. chapter of this propheſie, verſ. 7. *Ordinarie*, in daily vſe, as Baptiſme and the Lords Supper, the which are ſignes and ſeales of Gods holy couenant with vs. And wee muſt ſo ioyne faith vnto the word, that wee deſpiſe not the Sacraments which Almighty God offereth as helps for the ſtrengthening of of our faith. [e] It is a true ſaying that *Ieſus Chriſt came into the world to ſaue ſinners*. And this ſaying *ought by all meanes to bee receiued*, and one chiefe meane is the miniſtration of the Sacraments: and therefore the frantick ſpirits in our time who make no reckoning of Baptiſme, nor of the bleſſed Euchariſt, but eſteeme them *abces* onely for little children, are worthily cenſured by

[a] *Muſculus.*

[b] *Hierome.*

[c] *Pſal.* 72.18.

[d] *Molerus. Caluin.*

* *Tract.* 80. *in Ioan.*

[e] 1. *Tim.* 1.15.

reuerend [f] *Caluin* to separate those things which God hath ioyned together.

Whether it be toward the depth beneath, or toward the height aboue] The Prophet prescribes not what token *Ahaz* should aske, [g] lest happily the truth of the miracle might be suspected; but hee leaueth it to the Kings owne free choice, whether hee will haue it *toward the depth or height*, [h] that is in earth or heauen. Or it may be the word *depth* is of some deeper signification; [i] as if *Esay* should say, God will openly shew thee that his dominion is farre aboue all the world; yea that it reacheth euen from the heauen of heauens, to the very depth of depthes, insomuch as hee can at his good pleasure fetch Angels out of heauen, and also raise the very dead out of their graues. [k] Here then obserue Gods omnipotencie, *who can doe whatsoeuer hee will in heauen, and in earth, and in the sea, and in all deepe places*, Psal. 135. 6. [l] *O God the great and mighty, great in Counsell, and mighty in worke. Behold thou hast made the heauen, and the earth, by thy great power and stretched out arme, and there is nothing hard vnto thee.* This doctrine is comfortable to the godly, who [m] dwell vnder the defence of the most high, and abide vnder the shadow of his wings, hauing his spirit for their guide, and his Angels for their guard. But it is very terrible to the wicked, in that all the creatures in heauen, in earth, and vnder earth attend the Lord of Hosts, euermore readie to fight against such as fight against him.

I will require none] This argueth his [n] pride, rather then humblenesse. Or as [o] other, his trust in the strength of the King of [p] Ashur, rather then his affiance in the King of Kings. And yet hee colours his foule contempt [q] hypocritically with a faire pretence, saying, *I will not tempt the Lord*, alluding doubtlesse to the text, Deut. 6. 16. *ye shall not tempt the Lord your God.* He forgate the words in the same chapter a little before, *yee shall not walke after other gods*, &c. and only wrested that clause which

[f] *In loc.*

[g] *Musculus.*

[h] *Vatablus.*

[i] *Hieron. Caluin.*

[k] *Kilius.*

[l] *Ier. 32. 17.*

[m] *Psal. 91. 1.*

[n] *Hierom.*
[o] *Hyperius.*
[p] *2. King. 16.*

[q] *Musculus. Caluin. Mollerus.*

which he thought would fit his turne, wrest I say, for to require a signe when God inuiteth and inioyneth vs, is not to tempt the Lord; but to trust and obey, which is [r] better then sacrifice. *Gedeon* is commended for asking signes of the Lord, Iudges 6. the Pharisies on the contrary condemned euen by [s] Christ himselfe, *The wicked generation and adulterous seeketh a signe:* now the reason hereof is exceeding plaine, their actions differed in their [t] endes: for whereas *Gedeon* asketh a signe to bee confirmed in Gods promise; the Pharisies required miracles of Christ out of curiositie to betray, rather then to be taught of him: in this acceptable time of grace we need not aske for new miracles, it is sufficient to beleeue those which are recorded in holy Bible. The blessed Sacraments are Gods ordinary signes appointed in his word for the strengthening of our faith, hee that refuseth them as a superfluous helpe commits the sinne of *Ahaz*, he that vseth them according to Christs ordinance, spiritually receiues Christ himselfe, as [u] *Durandus* pithily, *verbum audimus, motum sentimus, modum nescimus, præsentiam credimus.*

[r] 1. Sam. 15. 22.

[s] Mat. 16. 4.

[t] Mollerus. Musculus.

[u] Apud Elien. respon. ad apolog. Bellarmine pag. 11.

Heare ye now O house of Dauid.] For as much as it was an intollerable wickednes to shut the gates against the might and mercies of God vnder colour of honesty and modesty; the Prophet is iustly displeased, and sharpely rebukes these painted [x] sepulchres, and saith, *heare ye now O house of Dauid, &c.* for albeit it was an honour for them to be held the race of *Dauid* (if they had walked in the steps of *Dauid*) [y] yet notwithstanding he now cals them *house of Dauid* rather by way of reproach then otherwise. And in very deed the contempt and vnthankfulnes in refusing a signe was so much the more hainous, because this fauour was reiected by that house, out of which the saluation of the whole world should come. Note then here the Prophets order and exquisite method in teaching: first he begins with doctrine, *take heed, be still, and feare not, &c.* then he proceeds to the confirmation

[x] Mat. 23. 27.

[y] Caluin.

confirmation of his doctrine, *require a token of the Lord thy God, &c.* Lastly, when he saw that both his offered sayings and signes vnto King *Ahaz* were fruitlesse, hee comes to reproofe, grieuously chiding this obstinate man; and not him alone, but also all the royall house defiled with this impietie: we must in our ministry take the like course: first beginning with doctrine, then proceeding to confirmation, and when these two faile, we must (as our Prophet speakes [z] elsewhere) *lift our voice like a trumpet, shewing Gods people their transgressions, and to the house of Iacob their sinnes,* after proofe wee must (as *Esay* here) come to reproofe: *auditorum lachrimae laudes tuae sint,* as [a] *Hierome* doth aduise *Nepotian,* for saith he, *melius est ex duobus imperfectis rusticitatem sanctam habere, quàm eloquentiam peccatricem,* and [b] *Martin Luther* that sonne of thunder was wont to say, *cortex meus esse potest durior, sed nucleus mollis & dulcis est.*

Is it not enough for you that ye be grieuous vnto men, but ye must griene my God also?] [c] He doth vse comparisons between *God* and *men,* not as if the Prophets could in deed be separated from God, for they be nothing else but his instruments, hauing one common cause with him as long as they discharge their duties, according to that of Christ, Luke 10.16. *He that heareth you, heareth me: and he that despiseth you despiseth me:* the Prophet then shapes his speech according to the wicked opinion of *Ahaz,* and his followers, imagining that they had to doe with men only, as if hee should say, though I am a mortall man as you conceiue, yet in reiecting the signe which is offered vnto you, *yee greiue God himselfe,* for asmuch as *the Lord speakes* in mee: this saith [d] *Luther* is our comfort and credite, that in deliuering Gods errand, *our tongue is Gods tongue, and our voice is Gods voice,* [e] hee therefore that despiseth our preaching, despiseth not men, but God; as the Lord said to [f] *Samuel, they haue not reiected thee, but they haue reiected*

[z] *Esay* 58.1.

[a] *Epist. ad Nepot. Tom.* 1 *fol.* 14.

[b] *Loc. com. tit. de offic. minist. in taxan. vitys.*

[c] *Caluin.*

[d] *Vbi sup. tit. de minist. verb.*

[e] 1. *Thessal.* 4.8.

[f] 1. *Sam.* 8.7.

reiected mee, that I should not raigne ouer them: and this ought to moue the Prophets and preachers of the word, [g] that a wrong done to them in executing their holy function is an iniury done to God himselfe, and they must grieue not so much in respect of their owne dishonour, as for that *God is grieued*, according to that of [h] *Dauid, mine eyes gush out with water, because men keepe not thy Law*: it is well obserued, that whereas *Esay* said before whilest *Ahaz* rebellion and ingratitude was hidden, aske a signe of the Lord *thy God*: he now takes this honour to himselfe, saying *my God*, not *thy God*, insinuating that God is on his side, and not with these wicked hypocrites; and so testifies with what a confidence and conscience hee promised deliuerance to the King, as if he should haue said, I came not of my selfe but I was sent of the Lord, and haue told thee nothing but out of the mouth of *my God*, all preachers of the word should haue the same boldnes, not in appearance only: but effectually rooted in their hearts: as [i] *Luther* excellently, *Summa summarum hac est inestimabilis gloria conscientiæ nostræ contra omnem contemptum in mundo, quod Christus nos prædicatores plane deos creat, dicendo qui vos recipit, me patremq; meum recipit.*

[g] *Musculus.*

[h] *Psal.* 119. 136.

[i] *Vbi supra.*

Therefore the Lord shall giue you a signe, behold a virgine] All orthodoxal interpretours aswel ancient as moderne construe this of Christs admirable natiuity, herein being taught by the spirit of truth, in the 1. Chapter of Saint *Matthews* Gospell at the 22. verse, all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, *behold a virgine shall conceiue, &c.* I know the Iewes haue many cauils against this exposition, he that desires to know them, as also the Christians answere to them; at his opportune leisure may read the Commentaries of *Hierom* and *Caluin* vpon this text, of *Aretius*, *Marlorat*, *Maldonat*, in Mat. 1. 22. *Pet. Galatinus de arcanis cat. verit. lib. 3. cap. 18. & lib. 7. cap. 15. Suarez in 3. Thomæ disput. 5. sect. 2.*

That

confirmation of his doctrine, *require a token of the Lord thy God, &c.* Laſtly, when he ſaw that both his offered ſayings and ſignes vnto King *Ahaz* were fruitleſſe, hee comes to reproofe, grieuouſly chiding this obſtinate man; and not him alone, but alſo all the royall houſe defiled with this impietie: we muſt in our miniſtry take the like courſe: firſt beginning with doctrine, then proceeding to confirmation, and when theſe two faile, we muſt (as our Prophet ſpeakes [z] elſewhere) *lift our voice like a trumpet, ſhewing Gods people their tranſgreſſions, and to the houſe of Iacob their ſinnes*, after prooſe wee muſt (as *Eſay* here) come to reproofe: *auditorum lachrimæ laudes tuæ ſint*, as [a] *Hierome* doth aduiſe *Nepotian*, for ſaith he, *melius eſt ex duobus imperfectis ruſticitatem ſanctam habere, quàm eloquentiam peccatricem*, and [b] *Martin Luther* that ſonne of thunder was wont to ſay, *cortex meus eſſe poteſt durior, ſed nucleus mollis & dulcis eſt.*

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[z] *Eſay* 58.1.

[a] *Epiſt. ad Nepot. Tom.* 1 *fol.* 14.

[b] *Loc. com. tit. de offic. miniſt. in taxan. vitijs.*

[c] *Calvin.*

[d] *Vbi ſup. tit. de miniſt. verb.*

[e] 1. *Theſſal.* 4.8.

[f] 1. *Sam.* 8.7.

reiected mee, that I should not raigne ouer them: and this ought to moue the Prophets and preachers of the word, [g] that a wrong done to them in executing their holy function is an iniury done to God himselfe, and they must grieue not so much in respect of their owne dishonour, as for that *God is grieued*, according to that of [h] *Dauid, mine eyes gush out with water, because men keepe not thy law*: it is well obserued, that whereas *Esay* said before whilest *Ahaz* rebellion and ingratitude was hidden, aske a signe of the Lord *thy God*: he now takes this honour to himselfe, saying *my God*, not *thy God*, insinuating that God is on his side, and not with these wicked hypocrites; and so testifies with what a confidence and conscience hee promised deliuerance to the King, as if he should haue said, I came not of my selfe but I was sent of the Lord, and haue told thee nothing but out of the mouth of *my God*, all preachers of the word should haue the same boldnes, not in appearance only: but effectually rooted in their hearts: as [i] *Luther* excellently, *Summa summarum hac est inestimabilis gloria conscientiæ nostræ contra omnem contemptum in mundo, quod Christus nos prædicatores plane deos creat, dicendo qui vos recipit, me patremq; meum recipit.*

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That

That which here troubleth interpretours moſt, is how this token is a confirmation of Gods promiſe to King *Ahaz*: examine the circumſtances of the place ſay the Iewes, Hieruſalem is beſieged, and the Prophet is to giue them a ſigne of their deliuerance; to what end then is the Meſſias of the world promiſed now, who ſhould be borne fiue hundred yeares after? anſwere is is made by [k] ſome that the coherence may be thus, *O Ahaz*, thou art exceedingly deceiued in thinking that God is not able to deliuer thee from the furious wrath of *Rezin*, and of *Remaliahs* ſonne; for hee will in time to come ſhew greater arguments of his power vnto thy ſucceeding poſterity, for behold a virgine ſhall conceiue and beare a ſonne, who ſhall deliuer his people from more dangerous enemies then the two tailes of theſe ſmoaking firebrands; he will in the fulnes of time ſend a Sauiour to deliuer vs [l] from all that hate vs, euen our ſpirituall enemies, as ſinne, death and the deuill: he ſhall be called *Emmanuel*, [m] which is by interpretation *God with vs*, not God againſt vs, but with vs and for vs, as *Muſculus* vpon the words of Saint *Matthew*, *non ſine nobis, non contra nos; ſed nobiſcum & pro nobis*.

[n] Other obſerue that it is the cuſtome of the Prophets in confirming the particular promiſes of God, euermore to lay this foundation that he will ſend his ſonne the redeemer. By this generall prop the Lord euery where ratifies that which he ſpecially promiſeth vnto his children, according to that of [o] *Paul, in Chriſt all the promiſes of God are yea and amen*: that is, [p] *categorically* and true, [q] complete and implete, and aſſuredly whoſoeuer expects help and ſuccour from God, muſt alſo be perſwaded of his fatherly loue: but how ſhould hee be fauourable without Chriſt, in [r] whom he hath adopted vs his ſonnes, and [s] heires before the foundation of the world? ſo louing vs that hee hath giuen his only begotten ſonne to [t] dewell among vs, and to be *God with vs*, and when his houre was come to [u] dye for our ſinnes, and

[k] *Vatablus in loc.*
[l] *Luke* 1.71.
[m] *Mat.*1.23.
[n] *Mollerus. Caluin.*
[o] 2.*Cor.*1.20.
[p] *Arctius.*
[q] *Lombard. Anſelm. Caietan.*
[r] *Epheſ.*1.4.
[s] *Rom.*8.17.
[t] *Iohn* 1.14.
[u] *Rom.*4.25.

and to rise againe for our iustification: so that vpon these premises we need not at any time doubt of Gods holy promises, but infalliblely conclude with the blessed Apostle Rom. 8. 32. *If God spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?*

[x] Other hold this signe most agreeable to the present occasion of *Iudahs* promised deliuerance, because the Patriarke [y] *Iacob* had propheſied, that *the scepter should not depart from Iuda, nor a law giuer from betweene his feet vntill Shilo come:* as if *Esay* should thus argue with *Ahaz*, the Messias of the world is to bee borne of the tribe of *Iudah*, and of the linage of *Dauid*, it is impossible therefore that either *Rezin* or *Pekah*, or any other prince whatsoeuer should rent thy Kingdome from the successours of *Dauid*, vntill *a virgine conceiue and beare a sonne, who shall bee called Emmanuel*. It is reported Mat. 2. that the wise men enquired after the birth of Christ, *in the dayes of Herod the King*, wherein they shewed themselues to bee wisemen in deed, obseruing their right [z] *quando*, because now the scepter had departed from *Iudah*, and was in the hands of *Herod* an alien and a tyrant crept in by the Romane Emperour: this then is a fit and a full signe to confirme Gods promise touching *Iudahs* deliuerance from the furious wrath of *Rezin* and of *Remaliahs* sonne. For there be two kindes of signes, *vnum prognosticum, alterum rememoratiuum*, as [a] *Petrus Galatinus* in his examination of this text aptly distinguisheth: one which is a prognostication of an euent to come, so [b] *Gedeons* fleece was a signe to him of a future victory, another which is a memoriall of a thing past, so the Lord said vnto *Moses* Exod. 3. 12. *this shall be a token vnto thee, that I haue sent thee, after thou hast brought the people out of Egypt, yee shall serue God vpon this mountaine:* now the signe mentioned here was a *rememoratiue*, not a *prognosticke*. *Ahaz* saw not this token, but his posterity might say with [c] *Dauid, as wee haue*

[x] *Hyperius in loc.*

[y] *Gen. 49. 10.*

[z] *Leo ser. 3. de epiphan. Theophylact. Euthym. Anselm. in Mat. 2.*

[a] *De arcanis cat. verit. lib. 7. cap. 15.*

[b] *Iudges 6. 37.*

[c] *Psalm. 48. 7.*

haue heard, so haue wee seene in the city of the Lord of Hosts, in the city of our God: God vpholdeth it for euer. And heere the fathers [d] obserue that Christs admirable natiuity was a signe both *in the depth beneath, and in the height aboue.* For in being a man, *eating butter and honie*, nourished after the same manner that other children are, he was a signe on earth: and in being *Emmanuel, conceiued of a Virgin without the seed of man*, hee was a signe from heauen. Thus as you see this token is *accommodum*, aptly fitted to the present occasion of the Prophet, I proceed now to shew that it is also *commodum*, as profitable for vs as it is pertinent for Hierusalem.

A Virgin shall conceiue] That is, [e] the Virgin, or that Virgin, for the Hebrew particle ה added in the text originall, and the Greeke article ἡ prefixed by the Septuagint interpretors are both emphaticall, and import so much as *that excellent Virgine.* So the fathers vseth to speake, [f] *Quis vnquam, aut quo seculo ausus est proferre nomen S. Mariæ, & interrogatus non statim intulit virginis vocem?* In what age did any man name the blessed *Mary* without adding her surname *Virgin.* Nay the blessed Apostles in their Creed haue taught vs so to beleeue, *borne of the Virgine Marie.* For she was a [g] perpetuall Virgine: [h] *ante partum in partu, post partum.* All which is concluded, at the least included in our present text. A Virgin before she conceiued, and when she conceiued her sonne our Sauiour, as we defend against vnbeleeuing *Iewes* and *Gentiles*; and against misbeleeuing *heretickes* also; namely, the *Cerinthians, Ebionites, Carpocratians*, holding that Christ was the naturall sonne of *Ioseph, & verus & merus homo*, contrary to the words of our Prophet here, *behold a Virgin shall conceiue.* [i] The Lord hath made a faithful oath vnto *Dauid*, and he shal not shrinke from it, *Of the fruit of thy belly shall I set vpon thy seat.* Where the [k] Doctors note, that he saith according to the Hebrew, *de fructu ventris*, and not *de fructu*

[d] *Irenæus. lib. 3. cap. 27. Ambr. in Psal. 118. ser. 8. Epiphan. hæres. 30. Basil. in loc. idem Theodoret. & Eusebius apud vegam. Dom. 11. post Pentecost.*

[e] *Erasmus. Maldonat. in Mat. 1. 23. Haalma, ἡ παρθένος.*

[f] *Epiphan. hæres. 78.*

[g] *See Creed. art. borne of the Virgin.*

[h] *Aretius in Luc. 1. 27.*

[i] *Psal. 132. 11.*

[k] *Augustin. in Psalm. 131. & Irenæus. lib. 3. cap. 27.*

fructu femoris, aut renum, because the promised seed is *the seed of the woman*, Gen. 3. 15. *made of a woman*, Gal. 4. 4. hauing the materials of his body from *Mary*, but his *formale principium*, of the holy Ghost agent in his admirable conception, as it is in the Gospell allotted for this day, *The holy Ghost shall come vpon thee, and the power of the most high shall ouershadow thee.* See Gospell on the Sunday after Christmas.

2. We say that *Mary* was a Virgin in her childbirth, against *Ioninian*, and *Durandus*, according to the tenor of our text, *A Virgin shall conceiue and beare a sonne.* The which is not to be construed, *in* [l] *sensu diuiso, sed in sensu composito:* to wit, a Virgin shall conceiue, and continuing a Virgin shall bring forth her child, [m] *grauida sed non grauata.* So runnes our Creed, *borne of the Virgin.* For otherwise what wonder had it beene that one who sometime was a Virgin, should afterward knowing a man, haue a sonne. *Consule S. Irena. lib. 3. cap. 18. 21. 24. Epiphan. hæres. 30. Circa finem.* [n] *Grego. Nyssen. orat. de sanct. Christi natiuitat. Basil. & Hierom. in loc.*

Partus & integritas discordes tempore longo.
virginis in gremio fœdera pacis habent.

3. *Mary* was a Virgin after the birth of Christ, as the Church hath euer taught against [o] *Heluidians*, and [p] *Antidicomarianites.* And some probable reason hereof also may be gathered out of this Scripture, *thou shall call his name*, &c. that is (as our Communion booke) *thou his* [q] *mother.* Or as our new translation hath it, *A Virgin shall conceiue and beare a son, and shall call his name*, &c. For (as [r] *Caluin* notes) the verbe is of the feminine gender among the Hebrewes, which occasioned happily the translators of *Geneua* to reade *she shall call his name.* Now the naming of children is an office properly belonging to fathers, and not to mothers. In that therefore this charge was wholly referred and transferred to *Mary*: wee may note that Christ was so conceiued of his

[l] *Suarez in 3. Thom. disp. 5. sect. 2. idem Ardens in euangel. annunti.*
[m] *Bernard. hom. 3. super missus est angelus.*
[n] *Neque virginitas partum prohibuit, neque partus virginitatem soluit.*

[o] *Hieron. aduers. heluid. & August. hæres. 84.*
[p] *Epiphan. heres. 78.*
[q] *Ita Munsterus, tu mater.*
[r] *In loc.*

his mother, as that hee had no father on earth; as also that *Ioseph* affianced to *Mary*, was rather an helpe then an absolute head, a wedded, but not a bedded husband. I say not a bedded husband after the birth of Christ, as *Hierome* notablie proues in a tract of this argument, against *Heluidius*. And for the strengthening of this reuerent opinion, I finde a tradition entertained by the most ancient Doctors, [r] *Origine*, [t] *Basile*, [u] *Theophylact*, and [x] other, that whereas the married women had one seuerall in the Temple for their deuotions, and the Virgins another: *Mary* not onely before, but after the birth of her sonne also did vsually troupe with the maidens, and not with the married, [y] *liuing and dying a Virgin*. This Epistle then is all one with the Gospell, *Esay* and *Gabriel* are messengers of the same errand; for that which *Esay* speakes of *Mary*, *Gabriel* speakes vnto *Mary*; *Thou shalt conceiue in thy wombe, and beare a sonne, and shall call his name Iesus*. And they both are so fit for the present feast, that he who runs and reades, may see the reason why the Church allotted them for this day.

[r] *Tract.26.in Mat.*
[t] *Thom.de human.Christi generat.*
[u] *In Mat.23.*
[x] *Greg. Nyss.de sancta Christi natiuit.*
[y] *Perkins reform.cath.tit. tradit.*

The Gospell. Luk. 1.26.

And in the sixth moneth, the Angel Gabriel was sent from God, vnto a City of Galilee, named Nazareth, to a Virgin, &c.

ALmighty God in the twelfth chapter of Exodus, enioyned his people to eate the paschall lambes *head and feet and purtenance*. Christ is our Paschall lamb, 1. Cor. 5. 7. Wherefore wee must as *Mary* did, anoint Christs [z] head & [a] feet, that is, meditate on his birth and death, on his ingresse into the world, and egresse out of the world. This scripture principally speakes of his birth, and of the *purtenance* thereof, an euangelicall and angelicall

[z] *Mat.26.7.*
[a] *Ioh.12.3.*

angelicall annunciation of his admirable conception.

In which obſerue theſe 4. circumſtances eſpecially.
- When, *In the ſixth moneth.*
- Where, *In a City of Galilee, named Nazareth.*
- Who,
  - ſaluting, *Gabriel an Angel ſent from God.*
  - ſaluted, *A Virgin eſpouſed, &c.*
- What, *Haile full of grace, &c.*

In the ſixth moneth] That is (as *Gabriel* expounds himſelfe, verſ. 36.) in the ſixth moneth, [b] from the conception of *Elizabeth*. And it is an [c] argument to perſwade *Mary* that ſhee may haue a ſonne, for that her couſin *Elizabeth* had conceiued a child in her old age, by her old husband. *Iohn* the Baptiſt [d] (as it is thought) was conceiued about the latter end of September, and Chriſt according to the Churches account, about the latter end of March. In the very ſame moneth (as [e] ſome coniecture) the world was created, and ſo the ſecond *Adam* was conceiued, about the time the firſt *Adam* was deceiued. For [f] as in *Adam* all die: euen ſo in Chriſt ſhall all bee made aliue. The [g] Poet ſaith of the ſpring which alwaies beginneth in this moneth,

Omnia tunc florent, tunc eſt noua temporis ætas,
& noua de grauido palmite gemma tumet.

And ſo Chriſt incarnate making a [h] new heauen and a new earth, *ecce ego facio noua*, Behold ſaith the Lord, I make new things, Eſay 43. 19. See *Tho. Caten. & m. Moller. in loc. Ludolph. de vita Chriſti part. 1. cap. 5. Giron. ſer. 1. Raulin. ſer. 3. Ferus ſer. 5. in annun.*

The [i] Iewes for religious vſes, and feſtiuall times counted Niſan the firſt moneth, ([k] which for the moſt part anſwereth our March) and ſo forward; but for ciuill they counted the ſeuenth the firſt. It is worth obſerning therefore that the Annunciation vnto *Zacharie* was in the beginning of the Ciuill, and this Annunciation vnto *Mary* in the beginning of the religious or

[b] *Theophylact. Euthym. in loc.*
[c] *Luther. Melanct. poſt. in loc.*
[d] *Auetius.*
[e] *Vide Io. Thom. Friegium lib. de coſmopaia.*
[f] *1. Cor. 15. 22.*
[g] *Ouid. lib. 1. faſti.*
[h] *Eſa. 65. 17.*
[i] *Tremellius in Exod. 12.*
[k] *Vatablus in Exod. 12.*

eccleſiaſticall yeere. Teaching vs hereby that our whole life is onely ciuill, and not truly religious, vntill Chriſt be conceiued and [l] formed in vs, vntill hee [m] dwels in our heart who [n] reneweth a right ſpirit within vs.

[l] *Galat.4.19.*
[m] *Epheſ.3.17.*
[n] *Pſal.51.10.*

The Angel Gabriel was ſent from God, *Gabriel* in Hebrew ſignifies the power of God, a fit ambaſſadour for ſuch an errand, becauſe the conception of Chriſt, and through it the redemption of the world is called expreſly *the ſtrength of Gods arme*, Luk. 1. 51. [o] Euery Preacher of the Goſpell ought to follow this example, for his commiſſion, he muſt bee *ſent from God:* and in execution of it, hee muſt bee *Gabriel:* that is, a man of good courage, powerfull in doctrine and exhortation. An *Angel* was ſent about this buſineſſe, and not a man for ſundry reaſons, eſpecially three.

[o] *Luther poſt. in loc.*

1. [p] That our humane nature might bee repaired after the manner it was ruinated, as a ſerpent was ſent by the diuell vnto *Eua* to worke our woe: ſo *Gabriel* an Angel was ſent from God vnto *Mary*, to bring glad tidings of our weale. [q] *Ad Euam angelus malus acceſſit vt per eam homo ſepararetur à Deo, ad Mariam angelus bonus venit vt in ea Deus vniretur homini.*

[p] *Thom. part.3. quæſt.3 art.2.*
[q] *Vulgentius de duplic. Chriſt.*

2. An Angell ſent vnto a Virgin, [r] becauſe Virgins are as Angels, according to that of [s] *Iſiodore*, *Cœlibatus quaſi cœlo beatus.* And [t] Chriſt alſo ſaith, *in the reſurrection when there ſhall be no more marrying, that we ſhal be then as the Angels of God in heauen.*

[r] *Hieron. apud Thom. vbi ſup.*
[s] *Origin. lib.10.*
[t] *Mat.22.30.*

3. To [u] ſhew that Angels are miniſtring ſpirits ſent forth to miniſter for their ſakes who ſhall bee heires of ſaluation, Heb. 1. 14: and therfore ſeeing we haue ſuch a guard attending vs on euery ſide, we [x] ſhould do whatſoeuer we doe, in a reuerent and ſeemely faſhion, alway remembring that wee are made *a ſpectacle to men and Angels*, 1. Cor. 4. 9.

[u] *Giron con.1. in annun.*
[x] *Perkins expoſit. Creed. tit. creation of Angels.*

Vnto a city of Galilee, named Nazaret] The Iewes held this country and city ſo [y] contemptible, that the [z] Phariſies ſaid of the one, *out of Galilee ariſeth no Prophet.*

[y] *Aretius.*
[z] *Joh.7.52.*

phet. And [a] *Nathaniel* of the other, *Can there any good thing come out of Nazaret?* Heere then obſerue that euen Phariſies and learned men may be deceiued, as alſo that God is not tied vnto any place, but his ſpirit [b] *bloweth where it liſteth.* And therefore we may not iudge of men either by their countrie or county; *Ioſeph* and *Mary* liued *in Nazaret a city of Galilee*: good people though they dwell in bad pariſhes and places, are the ſame. *Myſtically* Nazaret is by interpretation a [c] flower; it was fit therefore that he (which is *the* [d] *lilie of the vallies, and the roſe of the field*) ſhould be conceiued *in flore. i. in Nazaret: de flore, i. de beata virgine: cum floribus, i. tempore florum,* in the ſpring or flower time. *Galilee* was the marches of the Iewes, abutting and adioyning neere to the countrie of the Gentiles, and ſo [e] Chriſts conception in Galilee doth inſinuate, that in him all the nations of the world ſhall bee bleſſed, Gen. 22. 18. And that hee ſhould breake downe the ſtop of the partition wall, and ſo make the Iewes and the Gentiles both one, Epheſ. 2. 14: or *Galilee* ſignifieth an end or confine; ſo Chriſt a Galilean is the end of the law, Rom. 10. 4. See this and many moe like this, *apud pont. in feſt. annun.*

To a Virgin eſpouſed to a man whoſe name was Ioſeph] *Mary* though a Virgin was affianced to *Ioſeph* of the houſe of *Danid* for ſundry cauſes: 1. leſt her ſelfe ſhould be iudged an [f] adultereſſe, and ſo ſtoned to death according to *Moſes* law.

2. Leſt her ſonne ſhould be reputed a [g] baſtard, and ſo conſequently not admitted for the Meſſias. He who came into the world not to [h] deſtroy the law, but to fulfill all righteouſneſſe, Matth. 3. 15: would not himſelfe be borne vnlawfully.

3. [i] That Chriſt heereby might honour both eſtates, of maidenhead, and marriage; of maidenhead, in that ſhee was a Virgin; of marriage, becauſe ſhe was eſpouſed.

[a] *Ioh. 1. 46.*

[b] *Ioh. 3. 8.*

[c] *Ludolphus de vita Chriſt. part. 1. cap. 5. & Beauxamis har. fol. 22.*

[d] *Cant. 2. 1.*

[e] *Bonauent. Beauxamis.*

[f] *Hieron. aduerſ. Heluid. & Arri. in loc.*

[g] *Ambroſ. lib. 2. in Luc. cap. 1.*

[h] *Mat. 5. 17.*

[i] *Baſil. hom. de human. Chriſti generat.*

4. That *Ioseph* might be to her selfe and her sonne a [k] *curator* and a *guardian* in the time of trouble; for so we reade in the second chapter of S. *Matthew*, that the Angell of the Lord appeared to *Ioseph* in a dreame, saying, *Arise, and take the babe and his mother, and flee into Egypt*, &c. Againe, *arise, and take the babe and his mother, and goe into the land of Israel*, &c.

5. That her husband might [l] witnesse her virginity. [m] *Sicut Thomas dubitando, palpando, constantissimus factus est Dominicæ confessor resurrectionis: Ita & Ioseph Mariam sibi desponsando, eiusq; conuersationem in tempore custodiæ studiosius comprobando, factus est pudicitiæ fidelissimus testis. Pulchra vtriusque rei conuenientia & dubitatio Thomæ, & desponsatio Mariæ.* See *Bernard vbi in marg. Beauxam. har. Tom. 1. fol. 22. Maldonat. in Mat. 1. Sixt. senen. Bib. lib. 6. annot 64.*

Of the house of Dauid] S. *Luke* sets downe the names of so many places and persons exactly, that wee might attend his relation more diligently. [n] *Noluit nos negligenter audire, quod tam diligenter studuit enarrare.* Because Christ is *the promised seed and sonne of Dauid*, *Mary* was *espoused to Ioseph of the house of Dauid.* [o] Hereby shewing her owne petegree by her husbands genealogie; for the Iewes according to [p] Gods law were to take wiues out of their owne tribes. *Dauid* is stiled a man according to Gods owne heart, Act. 13. 22. And so *Ioseph*, a man of *Dauids* house was a man according to Gods owne hart, to whom he did reueale [q] *secretissimum atque sacratissimum sui cordis arcanum*, a mysterie which [r] none of the Princes of this world vnderstood. And *Mary* being thus affianced to *Ioseph*, she proued a good housewife, being in this respect like the Snaile which is *domiporta*. She was not of the tribe of *Gad*, a [s] busy gossip gadding about from house to house, pratling and speaking things which are not comely: but (as almost all interpretors haue noted vpon the words of our text, *ingressus ad eam angelus*) shee was *within*,

[k] *Theophylact. Euthym.*

[l] *Basil. vbi sup.*
[m] *Bernard. hom. 2. super missus est angelus.*

[n] *Bernard. hom. 1. super missus est angelus.*

[o] *Hieron. vbi sup. & Aret. in loc.*
[p] *Numb. 36.*

[q] *Bernard. hom. 2. super missus & Angelus.*
[r] *1. Cor. 2. 7.*

[s] *1. Tim. 5. 13.*

within, either at her holy deuotion, or at her daily worke.

I come now to the salutation it selfe. *Haile Mary*, &c. the which (as *Luther* said of the *Pater noster*) is made by the Papists a very great Martyr. I purpose therefore to demonstrate these two points especially: First, their foule abuse: secondly, the true vse of *Aue Maria*. The Papists iniurie this angelicall salutation

in { Groce, by misconstruing the whole sentence ioyntly. Parcell, abusing euery particular word seuerally.

For the first, they patch it vp together by fetching in other stitches out of other places, as [t] *blessed is the fruit of thy wombe*, and adding the name, *Maria, Iesus, amen*. And all this that it may be repeated often vpon their beades, as a maine point of holy deuotion, and why so? [u] because forsooth it was vsed by the Greeke Church in their Masse daily, for so they find it recorded in the Liturgies of S. *Iames*, and *Chrysostome*. [x] Our answere is, that those Liturgies are counterfeit, the one being a sufficient confutation of the other. For if the Greeke Church had a Liturgie written by S. *Iames* the blessed Apostle, who would imagine that *Chrysostome* would haue made a new; and if *Chrysostome* had penned a Liturgie, he would not haue made a prayer for Pope *Nicholas*, who liued almost fiue hundred yeeres after him, and for the Emperour *Alexius*, who liued seuen hundred yeeres after him. It were very much (as B. [y] *Iewell* obiected against D. *Harding*) to say *Chrysostome* prayed for men by name so many hundred yeeres before they were borne.

But to trace the Papists a little neerer euen from step to step, if *Aue Maria* bee a prayer, it must either bee a prayer for *Mary*, or to *Mary*. It cannot be a prayer for *Mary*, whether wee consider the words as vttered by *Gabriel* while shee liued: or as babled by them now shee is dead. If in her life shee was *full of grace, and*

[t] *Luk.* 1. 42.

[u] *Rhem. in loc.*

[x] Dr. *Fulke in loc.* & *Marnaus de sac. Eucharist. lib.* 1. *cap.* 2.

[y] *Art. priuate Masse diuis.* 5.

[z] *free from all sinne* as they teach impiously; then assuredly she did not need any prayer of man or Angell, as abounding with all mercy, and abandoning all misery, much lesse now being a Saint in heauen, and (as they would haue vs to beleeue) a queen of heauen, ouerruling and commanding Christ himselfe to shew mercy on such as she will haue mercy.

[z] *Bellarmin. de amiss. grat. & stat. pec. lib. 4. cap. 15. 16. & Suarez in 3. Thom. disp. 4.*

As *Aue maria* could not be a prayer for *Mary*, so it should not be a prayer to *Mary*, because praying to Saints hath in Gods holy bible [a] neither precept, nor promise, nor paterne. Not to dispute this point, *Eckius* a rancke papist acknowledgeth in his [b] *Enchiridion* that inuocation of Saints is not inioyned in the Scriptures expressly, not in the old Testament, because the Patriarkes and the Prophets afore the comming of Christ (as the Church of Rome beleeues) were not in heauen but *in limbo*. Not in the new testament, least happily the Gentiles lately conuerted vnto the faith of one God, should instantly returne to the worshipping of many Gods; as the men of *Lycaonia* would haue sacrificed vnto *Paul* and *Barnabas*, Acts 14. [c] *Petrus Asoto* likewise, and other Romanists of most eminent note for learning confesse, that praying vnto Saints is not taught in Gods booke plainly, but insinuated only. So that (as [d] *Melanthon* obserues) the Papists are faine to ride post vnto the Court for an example. We cannot come to the Princes presence, but by the mediation of some fauourite: in like sort (say they) we must exhibite our petitions vnto *Peter*, or *Paul*, especially to *Mary*; that she may commend them vnto Christ her sonne: God himselfe hath answered this idle conceit for vs, Osea 11.9 *I am God, and not man, the holy one in the mids of thee:* and Esay 55.8. *My wayes are not as your wayes, &c.* Earthly princes out of necessity must employ many mediatours and officers about them, as tongues and eares and eyes vnto them: but the King of heauen is all eye, and all eare, seeing, hearing, vnderstanding all things, euen

[a] *Chemnitius exam. con. Triden. part. 3. Tit. de sanc. inuocat. pag. 184.*
[b] *Tit. de venerat. sanc. in fine.*
[c] *Chemnitius vbi sup. pag. 190*
[d] *Apolog confess. August. Tom. 1. fol. 102.*

euen the very ſecrets of our hearts afore we ſpeake: *your heauenly father* (ſaith our [c] Sauiour) *knoweth whereof ye haue need, before ye aske of him.* Againe [f] if a King appoint a maſter of Requeſts, he wil not ordinarily receiue petitions from other: and therefore ſeeing the King of Kings is pleaſed to make Chriſt our only [g] mediatour and [h] aduocate, the ſole maſter of the requeſts in heauen [i] euer liuing to make interceſſion for vs; it cannot bee but diſhonourable to Gods choice, and Chriſts office, to ſubſtitute any other halfe mediatours either of redemption or interceſſion, as Saint *Ambroſe*, com. in Rom. 1. *Miſera vtuntur excuſatione, dicentes per iſtos poſſe ire ad Deum, ſicut per comites peruenitur ad regem.* Yea but although *Aue Maria* bee not a ſupplication, it may be taken as a thankeſgiuing, and that is a kind of prayer, according to that of [k] *Paul, I exhort that ſupplications, prayers, interceſſions, and giuing of thanks bee made for all men, &c.* Anſwere is made that it is not a thankeſgiuing, and if it were, yet ſhould it not bee babbled vnto *Mary*, but vttered vnto God, as [l] conteining his praiſe to whom all honour is due, *kingdome, power and glory.* Well, *Aue Maria* notwithſtanding all this may be vſed as a ſalutation: our anſwere is noe, for that a ſalutation is ciuil, whereas the Papiſts appoint this to be ſaid as a religious office. 2. Salutations are to perſons preſent, but the vergine is abſent, and therefore the Papiſts may not, nay the Papiſts indeed cannot vſe theſe words in the ſame ſenſe they were deliuered by *Gabriel* and *Elizabet*; that there ſhould bee ten *Auemaries* to one *Pater noſter*, and that 150. *Auemaries* with fifteene *Pater noſters* make a Ladies pſalter, and that after the *Pater noſter* which Chriſt himſelfe taught vs by his owne mouth, [m] *Aue Maria* is the moſt excellent prayer, and that in [n] it we ſpeake with the mother of God as the Queene of heauen and our aduocate; is now knowen in the world to be ſuch intollerable foppery, that (as [o] *Hierome* ſaid of the *Pelagian* hereſies) a repetition of

[c] *Mat. 6. 8.*
[f] *Melanct. & Chemnitius vbi ſup.*
[g] *1. Tim. 2. 5.*
[h] *1. Joh. 2. 1.*
[i] *Heb. 7. 25.*
[k] *1. Tim. 2. 1.*
[l] *Luther. poſt. in loc.*
[m] *Bellarmin. cat. expoſit. Aue Maria.*
[n] *Ledeſma. cat. cap. 7.*
[o] *Epiſt. ad Cteſiphō. aduerſus Pelagianos.*

it is a ſufficient refutation.

I know that reuerend *Foxe* in his Calender of Saints annexed to his Martyrology cals the bleſſed Virgin *our Lady*, and the Church of England alſo termeth vſually this preſent feaſt *our Ladies day*: but herein we doe not (as the Papiſts) aſcribe to the Virgin [p] any diuine honour, making her our Lady as God is our Lord. It is a ciuill vſe not a religious office, for in a holy ſenſe to ſpeake properly there is but one Lord, and neuer a Ladye, [q] *one Lord, one faith, one baptiſme*: or the Virgine is ſtiled *our Lady*, becauſe ſhe was (as *Elizabet* cals her) *the mother of our Lord*, Luke 1.43.

[p] Dr. Fulk. in Mat. 1.

[q] Epheſ. 4.5.

Hitherto concerning the wrong done by the Papiſts ingroſſe to the *haile Mary*, let vs examine now their iniuring of euery word in particular, the firſt is χαῖρε, which they tranſlate *Aue*, turning vpſide downe the letters of *Eua*, the woman who did occaſion the worldes woe, was named *Eua*, [r] therefore it was fit that *Mary* who bare Chriſt, the worlds ioy, ſhould be ſaluted with *Aue*; being oppoſite in name ſo well as in nature, this playing vpon the word is pretie, but not pithie, becauſe *Aue* is latine, whereas *Eua* is Hebrew, and χαῖρε greeke, ſo that the Fryars wit hath outrunne the holy ſpirits wiſedome in this expoſition and tranſpoſition of *Eua* and *Aue*. The Greeke predicant [s] *Illephonſo Giron* obſerues in the three letters of *Aue* the three perſons in holy Trinity. A, *altitudo patris*: V, *veritas filij*: E, *æternitas ſpiritus ſancti*. [t] Some Fryers haue profoundly deriued *Aue* of (A) priuatiuely taken, and *væ*, *quaſi ſine væ*, that is without woe: now there is a threefold woe denounced. Apocalips 8.13. *Væ, væ, væ incolis terræ*, woe, woe, woe to the inhabitants of the earth, and this woe is for ſinne in the world, as the [u] *luſt of the fleſh, the luſt of the eyes, and pride of life*. Woe to the couetous, woe to the luxurious, woe to the proud: all which *Eſay* ſets downe in his 5. Chapter expreſly. *Woe to them that ioyne houſe to houſe, and field to field, till there be no more place for o-*

[r] *Auguſtin. de Leoniſſa ſer. 4. de Aue Maria.*

[s] *Con. 2. in feſto. annun. locum vide & ride.*

[t] *Diez. Pet. de palude Auguſtin. de Leoniſſa. & alij.*

[u] *1. Iohn 2.16.*

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ther in the mids of the land, &c. that is a woe to the couetous: *Woe to them that rise vp early to follow drunkennesse, &c.* that is a woe to the luxurious: *woe to them that are wise in their own eyes, &c.* that is a woe to the proud, [x] now the Virgin as being poore, chast, and humble, was exempted from all these woes; & therefore worthily saluted by *Gabriel* with an *Aue*: or as y other popish expositors, inhabitants of the earth haue deserued a woe for their originall sin, and that is the woe which is in *Limbus*: a woe for their venial sin, and that is the woe which is in *Purgatory*: a woe for their mortall sinne, and that is the woe which is in *hell*: but *Mary* the Virgine (say they) was free from all these kindes of sinne, and so consequently free from all these kindes of woe; the which assertion is contradictory to the text of holy scripture concluding all vnder sinne, Rom. 3. 9. Galat. 3. 22. Yea but say [z] *Suarez* and [a] *Bellarmine*, *Mary* was exempted *ex speciali Dei priuilegio*: let them if they can shew her patent, and wee will instantly beleeue it, otherwise, Gods word is a lanterne to our feet, and a guide to our pathes: if either man or Angell preach a new Gospell, let him be [b] accursed. That *Mary* was a blessed Virgine, and the mother of the worlds Sauiour; we beleeue, because we read so: but that she was *impeccabilis*, conceiued without sinne, borne without sinne, liuing without sinne, dying without sinne, we doe not beleeue, because we do not read it in the Bible, nay we reade the contrary, for *Mary* saith in her hymne, *my spirit reioyceth in God my Sauiour*, &c. If she needed a Sauior, vndoubtedly she was a sinner, for the whole need not a physitiã, Mat. 9. 12. and therefore the popish annotation of *Aue* thus applied vnto the virgin is both vnlearned and vntrue.

The next word is *Maria*, the which is so magnified and extolled by the *Romanists* as that King [c] *Alphonso* the sixt would not haue his wife called by that high and venerable name. [d] *Petrus de Palude* (whose wit as it should seeme dwelt in a fen) hath this muddy conceit the

x *Raulin. ser. 1. in annun. dom.*

y *Augustin. de Leoniss. ser. 2. de Aue Maria.*

z *Tom. 2. in 3. Thom. disp. 2. sect. 4.*

a *De amiss. grat. & stat. per. lib. 4. cap. 15.*

b *Galat. 1. 8.*

c *Diez, con. 1. in incarnat.*

d *Dom. ser. de annun. B. Mariæ.*

the fiue letters of *Maria*, designe the fiue singular priuiledges almightie God granted vnto the Virgine (M) *mater omnia sanctorum*, (A) *aduocata omnium peccatorum*, (R) *regula omnium morum & virtutum*, (I) *interfectrix omnium vitiorum*, (A) *harmonia spiritus sancti donorum*. The *Portugal* Frier and flower *Philip Diez*, approued by *Didacus Caro*, *Dominicus Bannes*, and other great Clearkes of Spaine for an exquisite preacher, [e] affirmes that *Maria* is compounded of the first letters in the names of fiue most illustrious and holy women in all the Scripture, *Michol*, *Abigail*, *Rachel*, *Iudith*, *Abishag*. Hauing all their eminent qualities in her nature, and all their prime letters in her name, taking (M) from *Michol*, (A) from *Abigail*, (R) from *Rachel*, (I) from *Iudith*, (A) from *Abishag*. I must here quit *Philip Diez* with an olde rime which vndoeth his name with a great deale more wit.

[e] *Vbi supra.*

Phi *nota fatoris*, Lippus *malus omnibus horis*,
Phi *malus*, *&* Lippus, *totus malus ergo* Philippus.

Saint [f] *Ambrose* saith of the Diuel, that hee is *nox*, and [g] *Bernard* of bad diuines that they be *tenebræ mundi*, I am vnwilling to lay the *nox* vpon *Diez*, but his obscure foppery deserues I thinke verily *Bernards tenebræ*.

[f] *Ser. 28.*
[g] *Ser. 66. in Cant.*

Well, as the Friers haue taught vs how to spell *Maria*, so let them informe likewise what it signifieth. [h] *Augustin de Leonissa* saith acutely, *Maria quasi Maria*, for as in the sea there is [i] gathering together of all waters: euen so in the Vergine a congregation of all vertues. Againe, as [k] all riuers come from the seas, and returne to the seas againe: so likewise all grace is deriued from *Mary*, and ought to be returned againe to *Mary*, for she forsooth (if you will beleeue the Church of Rome in her publique deuotions) is [l] *mater gratiæ & misericordiæ*, the mother of mercies, and goddesse of all grace, Christ is the head, but *Mary* (saith [m] *Ozorius* the Iesuit) is the necke. Now whatsoeuer descendeth into the whole body from the head is conueied by the necke, so what-

[h] *Ser. 5. de Aue Maria.*
[i] *Gen. 1. 10.*
[k] *Eccles. 1. 7.*
[l] *Bellarmin. de beat. sanct. cap. 17. & offic. Mariæ pag. 33.*
[m] *Hom. tom. 4. con. de deuot. Mariæ virg. 6. assimulatur.*

whatsoeuer blessing or fauour is conferred vpon other is conueied thorow the hands of the Virgin. [n] *Vt si quid gratiæ, si quid spei, si quid salutis in alios redundauerit, non nisi per manus Mariæ transierit,* &c. And therefore most of their schollers vsually begin their sermons and writings with an *Aue Maria*, and end them with *laus Virgini*. Their voluminous Historiographer *Cardinall Baronius*, concludeth his 1. Tom. of *Annales* imprinted at *Antwerp, an.* 1597. *Sanctissimæ Virgini Mariæ vt hæc omnia accepta fecimus, ita pariter & offerimus:* That is, as I haue receiued al from the most holy Virgin *Mary*, so likewise I returne all to her againe. Cardinall *Bellarmine* also doth annex this postscript vnto the 1. Tom. of his Controuersies imprinted *Lugdun. an.* 1587. and vnto Tom. 2. *Ingolstad.* 1591. *laus deo, virginique matri Mariæ.* And [o] other setting the cart before the horse, *laus beatæ Virgini & Iesu Christo.* It is well if Christ haue the second place, if any place, when his mother *Mary* commeth in place. These are the positions, in some respects as blasphemous as the worst in the *Turks Alcoran*. And these their practises, as idolatrous as any we find in the *Pagans schoole*.

[n] *Altenstaig. lex. Theolog. in verb. Maria.*

[o] *Apud Dr. Morton Apolog. cat. part. 1. pag. 321.*

The third word is, κεχαριτωμένη, which they translate *gratia plena*, full of grace. And hence [p] they collect a threefold plenitude of grace in *Mary*, to wit, a fulnesse

in regard of
- Multitude, abounding with all kinds of grace.
- Magnitude, as hauing the greatest in the greatest measure.
- Latitude, exercising them in earth, heauen, hell.

[p] *Augustin. de leonissa ser. 8. de Aue Maria.*

All which is to shew, that whereas other holy Saints and seruants of God had grace by measure: *Mary* like to Christ was endued with grace beyond measure, being *medium & causa gratiæ*, as [q] *Antoninus* and *Albertus* impiously teach.

[q] *Apud Chemnit. part. 3. examin. Tit. de sanct. inuocat. pag. 147.*

Yet some [r] popish interpretors as well as Protestants obserue

[r] *Caietan. Jansen. Giron.*

obserue that κεχαριτωμενη signifieth *gratificata*,[f] freely beloued as the *Geneua translation*. Or as our new, *highly fauoured, or much graced*, one which hath [x] obtained, and is [u] adorned with grace. [x] Not one that giues grace, but receiues; [y] as *Gabriel* in the 30. verse construeth himselfe, *thou hast found fauour with God*. And so Saint *Paul* expounds this word, Ephes. 1.6. God hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, to the praise of the glory of his grace, εν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ, *wherewith he hath made vs accepted in his beloued*. And *gratiosus* in Latine doth import a fauorite which is graced out of his friends abundant loue, rather then one who merits fauour out of his owne worth, as *Caluin* and *Erasmus* in their annotations vpon this text accurately.

But suppose the translation be good, and that we may reade as indeed our [z] Communion booke doth here, *full of grace*. Yet the popish annotation is false; for it is recorded in this present chapter, that *Iohn the Baptist*, *Elizabeth* and *Zacharie* were ful of the holy Ghost, and [a] elsewhere that S. *Stephen* was full of faith and of power, and the seuen Deacons full of wisedome, Act. 6.3. and that the blessed Apostles were filled with the holy Ghost, Act. 2.4. All these were full of grace, yet they receiued it by measure. So that as their owne [b] Iesuite obserues truly, *Maria fuit gratia plena in se, non à se*, *Mary* was full of grace in her selfe, but not of her selfe. Fountaines are full of water, and riuers are full of water, and brookes are full of water: Christ is full of grace as the fountaine, but *Mary* full of grace as a riuer issuing from the fountaine of grace. Shee was a vertuous woman, yet a woman; a sinner, not a sauiour; one that was endued with excellent grace, not by her owne merit, but by Gods especiall mercy. [c] Therefore full of grace, *because the Lord is with thee*.

The [d] Papists abuse likewise *dominus tecum*, in making

[f] *Beza gratis dilecta.*
[x] *Munster. Caluin.*
[u] *Aretius.*
[x] *Culman. con. 1. in fest. annun.*
[y] *Theophylact.*
[z] *Ita legit Ambros. in loc. & Augustin. enchirid. cap. 36. & ser. 13. 14. 15. de tempore.*
[a] *Act. 6.8.*
[b] *Maldonat. in loc. Idem Iansen. con. cap. 3.*
[c] *Marlorat. in loc. Culman. con. 2. in fest. annun.*
[d] *Beauxamis. Giron. Augustin. de Leonissa.*

king it an extraordinary ſalutation vnheard in the world before. Whereas *Boaz* vſed the ſame to the reapers, *the Lord be with you*, Ruth. 2. 4. And a glorious Angell to *Gedeon*. Iudg. 6. 12. *The Lord is with thee thou valiant man*. And the Pſalmographer inſinuates the commonneſſe of this phraſe among Gods people, Pſal. 129. 8. *They which goe bye, ſay not ſo much as the Lord proſper you*. But why ſhould I fiſh any longer in the popiſh puddle; you may ſee by that which I haue deliuered already, that the Friers and Ieſuites haue made [e] merchandiſe of *Aue Maria*, both in parcell, and in groce. Let vs now come out of Babell into Gods city, from their foule abuſing of this Scripture to the true conſtruction of the ſame. Note then in *Gabriels* ſaluting of *Mary* two things eſpecially, to wit,

his { Formes, *Hale, the Lord with thee.*
his { Titles, *full of grace, bleſſed among women.*

[e] 2. *Cor.* 2. 17.

And becauſe both are double, wee may learne that theſe Chriſtian complements are not to be neglected or omitted. A glorious Angell ſaluted a poore Virgin; ſuperiours ought to ſalute inferiours, and inferiours to reuerence ſuperiours, and all out of loue to reſpect one another. See Goſp. Sund. 6. after Trinity.

2. This angelicall *Aue* teacheth vs to vſe good formes in ſaluting, not ſuch as are idle, prophane, vnſauourie. Not a pox, in ſtead of *haile*: nor the diuell take you, for *the Lord be with you*; not a curſe, but a bleſſing; *Haile, full of grace, bleſſed art thou among women.*

3. We muſt vſe ſalutations as *ſent from God*, and not according to the worlds faſhion only. For ſome [f] *ſpeake friendly to their neighbors, but imagine miſchiefe in their hearts.* [g] *Iudas* had an *haile maſter*, as well as *Gabriel* an *haile Mary*. Chriſtians in their complements ought to be hearty, not hollow. See Goſpell Sund. 4. after Trinity.

[f] *Pſal.* 28. 3.

[g] *Mat.* 26. 49.

Haile, the Greeke, χαῖρε, ſignifieth (as [h] *Eraſmus* obſerues)

[h] *Annot. in loc.*

ſerues) *gaudere, ſaluere, valere.* If wee take it in the firſt acception, it is *Gabriels* giuing of the ioy to *Mary*. Teaching vs to wiſh much ioy to the good, and to labour for true ioyes in our ſelues, alway reioycing in the Lord, Philip. 4. 4. If in the two latter, health is a good bleſſing of the Lord, to bee deſired in our owne ſelues, and for our other ſelues in this world, without which all our whole life is but a lingring death. *O Lord grant thy ſeruant health and heauen.* It was good for [i] *Dauid that he was in trouble:* ſo likewiſe it is good for the health of our ſoule that our body bee ſometime ſicke. [k] Affliction is the true purgatorie of the fleſh; [l] *infirmitas carnis vigorem mentis exacuit.* Vpon this ground [m] *Plato* ſeated his *Academie* at *Athens* in an vnhealthy place. We muſt eſpecially wiſh *haile* to the ſoule, praying alwaies, *Vt ſit mens ſana in corpore ſano.*

The Lord with thee] [n] Some conſtrue this clauſe by way of enunciation affirmatiuely, *the Lord is with thee.* [o] Other *imprecatorie*, by way of a good wiſh or ſalutation, *the Lord be with thee.* They who take this affirmatiuely, make it a reaſon of *Maries haile*, reioyce *Mary*, becauſe *full of grace*, becauſe *the Lord is with thee*, becauſe *bleſſed among women.* God is [p] *in beatis per gloriam, in electis per gratiam, in aſſumpta carne per vnionem, in omnibus per prouidentiam: ſed in virgine per ſupereminentem quandam operationem.* As if *Gabriel* ſhould haue ſaid, I am ſent from God, and ſo the Lord is with me: but he is *with thee* much more. The Lord is in mee, becauſe hee made mee: but with thee, becauſe within thee, becauſe he ſhall bee borne by thee. [q] *Ita dominus eſt tecum vt ſit in corde tuo, ſit in vtero tuo, adimpleat mentem tuam, adimpleat carnem tuam.* God the ſon is with thee, for *thou ſhalt conceiue him in thy wombe:* God the holy Ghoſt is with thee, for *the holy Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee.* God the father is with thee, making *his ſonne thy ſonne.* [r] *Dominus filius tecum, quem carne tua indutis: dominus*

[i] *Pſal. 119. 71.*

[k] *Tyndal. prolog. vpon Geneſis.*

[l] *Saluianus de gubernat. dei. lib. 1.*

[m] *Baſil. de legendis lib. gentilium.*

[n] *Maldonat. Ianſen.*

[o] *Caietan. Aretius.*

[p] *Beauxamis in loc.*

[q] *Auguſtin. ſer. 18. de tempore.*

[r] *Bernard. hom. 3. ſuper miſſus eſt angelus.*

dominus ſpiritus ſanctus, de quo concipis: & dominus pater, qui gennit quem concipis. But I follow their iudgement which vnderſtand this *imprecatorie*, becauſe the bleſſed Virgin her ſelfe tooke it ſo, verſ. 29. She caſt in her mind what manner of *ſalutation* that ſhould bee, *ergo*, all the words ſpoken by *Gabriel* vnto her hitherto were [r] *ſalutatorie*.

[r] Caietan.

Bleſſed art thou among women] In compariſon, or [t] aboue other women happie. The like phraſe is vſed, Iudg. 5.24. *Iael the wife of Heber the Kenite ſhall be bleſſed aboue other women.* It doth inſinuate that *Mary* was highly fauoured of God, as alſo that ſhe ſhall be praiſed of men throughout all generations. *Elizabeth* expounds *Gabriel* in this preſent chapter, at the 42. verſe, *Bleſſed art thou among women, becauſe the fruit of thy wombe is bleſſed:* and [u] *Bernard* expounds *Elizabeth*, *Non quia tu benedicta, ideo benedictus fructus ventris tui: ſed quia ille te præuenit in benedictionibus dulcedinis, ideo tu benedicta.* *Mary* was bleſſed of God, in that ſhe was choſen to bee the mother of God. Other women haue bin and are the daughters of God, but *Mary* was both a daughter and a mother. The one is a ſpeciall fauour, the other a ſingular honour, and *Mary* was bleſſed in reſpect of both. Albeit we doe not beare Chriſt bodily, yet if wee ſpiritually beare him in our heart by faith, it is a great mercy, which wee muſt acknowledge both in our ſelues and others. [x] For *he that doth the will of God is a brother, and a ſiſter, and a mother vnto Chriſt.* As *Mary* was highly graced of God, ſo ſhe was, and is, and ſhall bee magnified of men. And from hence we may learne that there is a time to commend, ſo well as to condemne, namely, 1. when the party praiſed needeth encouragement: 2. when his gifts extolled are moſt excellent and eminent, as in *Mary* fulneſſe of grace. 3. When he that is commended hath the grace to giue the glory to God, acknowledging himſelfe to be *freely beloued*, & therfore *bleſſed*. 4. When the

[t] Aretius.

[u] Vbi ſupra.

[x] Mat. 12. 50.

the party praiſing doth it as *Gabriel* heere, not to flatter men, but to magnifie God.

I haue ſpoken of three remarkeable perſons in this Goſpell, of the party ſending, *God:* of the party ſent, *Gabriel an Angel:* of the party to whom he was ſent, *A Virgin whoſe name was Mary, full of grace, bleſſed among women.* It remaineth I ſhould now treate of the partie to whom all this annunciation was, and that is man. For all this was ſaid, and all that followeth in our text was done for vs men and our ſaluation. I will heere briefly gloſſe this Goſpell in the words of y *Bernard, Felix eſt qui mittiter, felix à quo mittitur, felix ad quam mittitur, vt homo fiat felix pro quo mittitur.*

y *Apud Dormiſec. ſer. de annun. B. Mariæ*

Wee beſeech thee Lord, powre thy grace into our hearts, that as we haue knowne Chriſt thy ſonnes incarnation by the meſſage of an Angel; ſo by his Croſſe and paſſion wee may bee brought vnto the glory of his reſurrection through the ſame Chriſt our Lord. Amen.

The

The Epistle, ACTS. 10. 34.

Peter opened his mouth, and said, of a truth I perceiue that there is no respect of persons with God, &c.

THe [z] summarie pith in this accurate speech of saint *Peter* vnto *Cornelius* is, *that all men indifferently, whether they be Iewes or Gentiles, haue remission of their sinnes by faith in Christ, which is Lord ouer all things, and ordained of God to bee the iudge of all men quicke and dead.* The whole sermon is diuided into three parts.

- Proeme, vers. 34.35. wherein obserue
  - what is said for the matter, *there is no respect of persons with God,* &c.
  - how it is said for the manner, *Peter opened his mouth, and said, of a truth I perceiue.*
- A Narration, *ye know the preaching,* &c. Wherein S. *Peter* [a] catechizeth his auditour *Cornelius* in the chiefe points of holy beleefe concerning the
  - doctrine, vers. 36.37.
  - miracles, vers. 38.
  - life, vers. 39.
  - death, ibid.
  - resurrection, vers. 40.41.
  - comming to iudgement, v. 42.

  of Iesus Christ.
- Confirmation, by production of witnesses,
  - new, the blessed Apostles, v. 39. *Wee are witnesses of all things which he did,* &c. and such witnesses as *were chosen before of God,* vers. 41.
  - old, the holy Prophets, v. 43. *to him giue al the Prophets witnes.*

[z] *Aretius.*

[a] *Tertul. de Corona militis cap. 11.*

Peter opened his mouth] This phrase doth intimate a [b] weighty seriousnesse in the speech, and a [c] free liberty in the speaker. In the speech, a weight and grauity; so Christ (in whom are hid all the treasures of wisedome and knowledge) when he made that excellent sermon vpon the mount, is said to haue [d] *opened his mouth*. And [e] *Dauid* in the person of Christ, *I will open my mouth in parables, I will declare hard sentences of old.* In the speaker, a liberty to deliuer his mind freely; so the Lord promised *Ezechiel*, [f] *I will giue thee an open mouth in the middest of them.* And [g] *Paul* saith, *O Corinthians, our mouth is open vnto you.* So that to speake *ore rotundo*, with an *open mouth*, is nothing else but after silence to speake out of mature deliberation and freedome of spirit ponderously, fully, cheerefully. So S. *Peter* hauing seene a vision, and heard a voice from heauen instructing and assuring him in the truth of the doctrine he was now to preach: *opened his mouth, and said of a truth I perceiue.* That euery successour of *Peter* may doe the like, he must often pray with [h] *Dauid, O Lord open thou my lips:* and entreate his people likewise to pray for him, as [i] *Paul* did his Ephesians, *that vtterance may bee giuen vnto him, and that he may open his mouth boldly to publish the secret of the Gospell.*

Of a truth I perceiue] *Peter* assuredly knew before that there is no respect of persons with God; but by this experiment he did vnderstand it better, [k] *Id nunc sciri dicitur quod scitur magis.* As Almighty God knew that *Abraham* was a good man before hee would haue sacrificed his sonne, yet vpon that occasion he did expresse it more, saying, [l] *now I know that thou feares God, seeing thou hast not withheld thy sonne, thine onely sonne from me.* Truth is more cleerely perceiued in a particular experience, then in a generall notion, in which respect the new testament is called *truth*, in comparison of the old, Iohn 1.17. *The Law was giuen by Moses, but grace and truth came by Iesus Christ.* The law prefiguring

[b] *Caluin. in loc.*
[c] *Vide Lorin. in act. cap. 8. vers. 35.*
[d] *Mat. 5. 2.*
[e] *Psal. 78. 2.*
[f] *Ezech. 29. 21.*
[g] *2. Cor. 6. 11.*
[h] *Psal. 51. 15.*
[i] *Ephes. 6. 19.*
[k] *Lorin. in loc.*
[l] *Gen. 22. 12.*

guring Christ was *a truth conceiued*, but the Gospell exhibiting Christ, *a truth perceiued*. The law was truth in the theorie, but the Gospell a truth in experience, *veritas facta* saith the beloued Disciple, because Christ only shadowed in the law, was actually shewed in the Gospell. And so *Peters (of a truth I perceiue that there is no respect of persons with God)* is like to that of [m] *Paul, In Christ Iesu there is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female, neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.* Or wee may take the clause *(of a truth I perceiue)* for an earnest assueration, answerable to that of [n] Christ, *I tell you the truth*, and to that of [o] *Paul, I speake the truth in Christ, and lie not*. As if S. *Peter* should haue said, I deliuer nothing vnto you but that which I certainly know to bee true, by manifold reasons, and infallible signes, as hauing read it *in the Prophets*, verſ. 43. and seene it in a *vision*, verſ. 11. 12. and heard *by voice from heauen*, verſ. 13. 15. By this example Preachers of the word are taught, first exactly to know the truth, and then earnestly to deliuer it vnto Gods people. The sermons of the Prophet *Nahum* are tearmed [p] *the booke of the vision of Nahum* because saith [q] *Hierome*, hee well vnderstood and saw whatsoeuer he said. A Pastour in like sort must see with *Nahum*, and say with *Peter*, *of a truth I perceiue*. For it is a shame that any should bee *doctors of the law* (but a greater offence that any should bee Preachers of the Gospell) *and vnderstand not what they speake, neither whereof they affirme*. 1. Tim. 1. 7. Imitate this patterne of *Peter*, and eschew [r] vaine talkers, teaching otherwise for filthie lucres sake. It may be said better of a Minister then of a Monke: [s] *Verus ecclesiastes non videt nisi aliena bona, & sua mala: illa æmuletur, hæc vt emendet.*

There is no respect of persons with God] That we may well vnderstand and learn this lesson once, the spirit repeats it often. As Deut. 10. 17. 2. Chro. 19. 7. Iob 34. 19

[m] *Galath.* 3. 28. & 5. 6.

[n] *Ioh.* 16. 7.
[o] 1. *Tim.* 2. 7.

[p] *Nahum.* 1. 1.
[q] *Procm. in Nahum.*

[r] *Tit.* 1. 10.

[s] *Laurent. Pisan. in Euang. paradox.*

Rom.2.11. Ephes.6.9. Coloss.3.25. 1.Pet.1.17. [t] By *person* is meant not the substance but the quality, to wit, whatsoeuer is about or without a man: as his birth, education, honour, wealth and the like; God respects not any because they be Iewes or gentiles, high or low, rich or poore: but *in euery nation he whosoeuer hee be, that feareth him and worketh righteousnesse, is accepted with him.* He that is the [u] searcher of the heart, iudgeth not after outward appearance: Whereas *Pelagius* obiected that God is a respecter of persons in giuing grace to some, and in denying it vnto other; answere is made, that this comes to passe, *non ex dignitate humana, sed ex dignatione diuina*, it is a [x] donation of bounty, not a dotation according to the rules of iustice. Now God saith in the [y] Gospell, *is it not lawfull for me to doe as I will with mine owne?* mans merite workes not this mercy, [z] *by grace ye are saued thorough faith, and that not of your selues, it is the gift of God.* And so God in giuing fauours, and forgiuing faults vnto this man, and not vnto that, is not an accepter of persons: for herein he [a] regardeth not the rich more then the poore, nor the Iew more then the Gentile, nor a man of peace more then a man of warre; as here you see *Cornelius* a captaine, *Cornelius* a man of Cæsarea, *Cornelius* an alien from the common-wealth of Israel, is accepted with him as well as *Peter* borne among Gods own people, and brought vp in Christs owne schoole: See S. *Augustine contra duas epistolas pelagianorum lib.2. cap.7. Thom. vbi sup. in margin. & part.1. quæst.23. art.5. ad.3. Pet. Martyr. & Pareus in. Rom.2.11. Zanchius in Ephes.6.9. Caluin. & Lorin in loc.*

Princes and Magistrates are stiled [b] Gods, as being the deputie liuetenants of God on earth, and (as it were) the fingers of that hand which rules all the world: and therefore they must be [c] followers of God as deare children, [d] mercifull as our father in heauen is mercifull, [e] holy for that he is holy, no respecter of persons, as *there*

[t] *Aretius Caluin. Iustus Ionas in loc.*

[u] *Jeremy 17.10.*

[x] *Thomas 22. quæst.63. art.1.*

[y] *Mat.20.15.*

[z] *Ephes.2.8.*

[a] *Iob.34.19.*

[b] *Psalm.82.6.*

[c] *Ephes.5.1.*

[d] *Luke.6.36.*

[e] *Leuit.11.44.*

as

is no respect of persons with him: as they stand in Gods place, so they should walke in Gods path: *ye shall heare the small as well as the great*, Deut. 1. 17 *wrest not the law, nor respect any person, neither take reward*, Deut. 16. 9. *thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour vprightly*, Leuit. 19. 15. *for it is not good to haue respect of any person in iudgement*, Prouerbs 24. 23. The [f] *Thebans* hereupon vsually pourtraied their Prince blinde, with eares, and the Iudges assisting him in Iustice without hands. *Blinde*, lest he should haue respect of persons: *with eares*, that hee might heare both parties indifferently: *the Iudges without hands*, lest otherwise they might be corrupted with bribes, [g] *for the gift blindeth the wise, and peruerteth the words of the righteous:* and for this end our forefathers ordayned wisely that euery Iudge should ride his circuit in a Countie farre distant from his owne home, whereby he might administer iustice freely without any fauour or feare. It was an olde complaint of [h] *Diogenes*, that the greater theeues of the state did ordinarily punish the lesser: and another after him, that secret pillers of the Common-weale sit on the bench to condemne open robbers standing at the barre. Magistrates in our dayes haue their houses seated so neare to Saint *Bribes*, as that few can say with [i] *Iob, I put on iustice, and it couered me, my iudgement was a robe and a crowne, I was eyes to the blind, and feet to the lame:* feuer with [k] *Samuel, whose oxe haue I taken? or whose asse haue I taken? or to whom haue I done wrong? or whom haue I hurt? or of whose hand haue I receiued any bribe to blind mine eyes therewith? and I will restore it you.* None I feare with [l] *Nerua*, who was so good a Prince that hee did auow boldly, *se nihil fecisse, quo minus posset imperio deposito priuatus in-to viuere.* Some Magistrates vse the lawes as cobwebs, only to catch little flies: other as fox-nets, only to take great ones in a trap: and so the statutes of our king-

[f] *Reusner. in symbol.*

[g] *Exod. 23. 8.*

[h] *Laertius in vita Diog. cynic.*

[i] *Iob. 29. 14.*

[k] *1. Sam. 12. 3.*

[l] *Xiphilinus in vita Nerua.*

dome (as a[m] reuerend father of our Church once said) haue a good, prologue, but bad epilogue: their inuention is wise, their intention honourable, but we faile in execution; and a[n] *law without execution is as a bell without a clapper*. A Iudge must haue two kindes of salt in him as [o] *Baldus* truely, the salt of science to know the law, and the salt of conscience to determine according to the same; neither respecting the person, nor expecting the gifts of any.

He that feareth him and worketh righteousnes is accepted with him] To feare God and to keepe his commandements is the whole duty of man, Eccles. last. 12. 13. and therefore these two *the fearing of God, and working of righteousnes* [p] comprehend our whole duty. The first all religious offices of piety toward God, the second all righteous offices of charity toward our neighbour. *Cornelius* feare was not seruile, but filial: he feared God as an obedient child feareth a kind father, and God is not our father after this sort but in Christ, in whom he is [q] well pleased, and in whom he doth [r] adopt vs his children, giuing vs his spirit [s] whereby we cry *Abba father:* in a word, *Cornelius* feare was [t] faith, and by this faith he was *accepted with God*, and this faith openly shewed it selfe *in working righteousnesse* toward men. And therefore such as build vpon this example freewill and iustification by workes are [u] deceiued exceedingly, [x] for *Cornelius* is said here first to *feare God*, and then afterward to *worke righteousnes*. Hee had heard among the Iewes of Gods holy promise concerning the sending of his sonne our Sauiour, the which hee beleeued as the Patriarkes, and the Prophets, and other of Gods people who liued before Christs comming into the world; and this faith (as *Paul* speakes) wrought by loue. Galat. 5. 6.

It is worth obseruing that this commendation of *Cornelius* is remembred often in holy Scriptures as a speciall infallible marke of Gods children. [y] *Iob a iust*

m *B. Vaughan ser. at Paules crosse Nouember 22. 1601.*
n *Henningus apud Bucholzer. in Chron. ad an. 1521.*
o *Apud Cassanæum. catalog. part. 4. considerat. 6.*
p *Caluin.*
q *Mat. 3. 17.*
r *Ephes. 1. 5.*
s *Rom. 8. 15.*
t *Aretius.*
u *Beza.*
x *Iustus Ionas.*
y *Iob. 1. 1.*

man and one that feared God,[z] *Simeon was a iust man and feared God,* but euermore *the fearing of God* as being the [a] beginning of wisedome is mentioned as the chiefe note. Father *Abraham* a man who feared God, Gen.22.12. *Ioseph* a man who feared God, Gen.42. 18. The Midwiues in Egypt feared God, Exod.1.17. If the fearing of God once goe before, working of righteousnesse will instantly follow after, according to that of the wiseman, [b] *hee that feareth the Lord will doe good.* If thou seest a man in a desperate course selling himselfe (as it is said of [c] *Ahab*) to worke wickednes, [d] rising vp early to follow drunkennes and continuing at the tauerne till it bee night, drawing iniquitie with cordes of vanity, and sin as it were with cartropes; it is a sure signe that the true feare of God is not rooted in his soule, for whosoeuer hath a care to liue religiously toward God, will also (so farre as humane frailtie will suffer) liue soberly toward himselfe, and righteously toward his neighbour.

[z] Luke 2.25.
[a] Proverb.1.7.
[b] Ecclesiasticus 15.1.
[c] 1.Kings 21.25.
[d] Esay 5.11.18.

Yee know the preaching The narration and confirmation ensuing are a little creed containing the chiefe articles of holy beliefe, but the point vrged by the blessed Apostle most, is the resurrection of Christ expresly setting downe. 1. The author of his resurrection, *him God raised vp.* 2. The time when, *the third day.* 3. Before what witnesses, *openly shewing him vnto vs witnesses chosen before of God.* 4. What he did after he rose frō death, *he did eate and drinke with vs.* 5. What he said, *he commanded vs to preach vnto the people, & to testifie that it is he which was ordained of God to be the iudge of the quicke and the dead.* In this argument of Christs resurrection the Gospell and Epistle meet, and both are full and fit for the present feast of Easter. In that S. *Peter* maketh Apostles and Prophets ioynt witnesses of all these things, he doth insinuate that Christ is the beginning and end of the whole Scripture, [e] *qui in lege velatur & in euangelio reuelatur.* See Gospell 1.Sun.in aduent.

[e] Paulinus epist. lib.4.Epist:1.

The Gospell. Luk. 24.13.

Behold, two of the Disciples went that same day to a towne called Emmaus, &c.

THis Scripture containeth a sweet conference betweene *Christ and two Disciples, as they iourneyed in the way from Hierusalem to a towne called Emmaus.* The [f] summe whereof is, that *Christ Iesus is truly risen againe from the dead, as hauing fulfilled all things which Moses and the Prophets haue spoken of him.* The whole may be diuided into three parts:

[f] *Culman. con. 1. in. loc.*

- Prologue which occasioned the conference, verse, 13.14. wherein these circumstances are considerable:
  - Who, *two of the Disciples.*
  - When, *that same day.*
  - Where, *in the way betweene Hierusalem and Emmaus.*
  - What, *they talked together of all the things that had happened.*
- A Dialogue, or the conference it selfe, wherin Christ sheweth his tender care toward his Disciples,
  - in
    - drawing neere to them, vers. 15.
    - walking & talking with thē, v. 17. 19.
    - correcting them for their errour, v. 25
    - directing them in the truth, and that
      - by
        - words arguing frō
          - reason, v. 26.
          - authority, v. 27.
        - deeds, *hee sat at table with them, hee tooke bread*, &c. vers. 30.
- Epilogue, declaring what ensued vpon the conference, to wit,

[g] *Ardens.*

an

ingenuous confession of the faith in the two Disciples, *did not our hearts burne within vs?* &c.

an earnest desire to confirme the same truth in other, *and they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, and they told* &c. verse, 33. 34. 35.

Behold two of the Disciples went that same day [h] Two are better then one, for if they fall, the one will lift vp his fellow. And therefore the Disciples here went not alone, but in company, *two*, that they might by their mutuall helpe and conference mitigate one anothers griefe. And for this end they went to *Emmaus*, which is [i] interpreted, a thirsting after good aduice, signifying hereby, that their afflicted soule desired earnestly to bee relieued with healthfull and heauenly counsell in this extremity. Two they were, and two *of the Disciples*: not of the twelue, (for [k] *Iudas* had hanged himselfe before this; and it is said in our present text, at the 33. verse, that these two found the other eleuen gathered together) but of the [l] seuentie Disciples, as almost all interpretors obserue. Yet (as [m] one notes) it may bee that these were Disciples of Christ in secret, as *Ioseph* of Arimathea was, Ioh. 19. 38. One of the two Disciples is named here *Cleophas*, and he was (as [n] *Hierome* writes) a Citizen of Emmaus, in whose house Christ was entertained at table, and so knowne by breaking of bread. That other Disciple not named is thought by [o] *Gregory* the great, [p] *Theophylact* and [q] other, to be S. *Luke*, concealing his owne name out of modesty. But it is apparent in the proem of this euangelicall history, that Saint *Luke* receiued his relations from other, and therefore not probable that he was one of these two. See *Iansen. concord. cap.* 146. & *Maldonat. in Luc.* 24.

[h] *Ecclesiast.* 4. 9.

[i] *Bernard. Sern. de duobus Discentibus in Emaus.*

[k] *Mat.* 27. 5.

[l] *Luk.* 10. 1.

[m] *Maldonat. in loc.*

[n] *In epitaph. Paulæ ad Eustoc.* other, apud Maldonat. [q] in loc. coniecture that hee was brother to Ioseph husband to Mary.

[o] *Præfat. in lib. Iob.*

[p] *In loc.*

[q] *Nicephorus lib. 1. cap. 34.*

Epiphanius

[r] *Epiphanius* saith expresly that this disciple was *Nathaniel*, [s] *Origene* obiecteth it was one *Simeon*, [t] *Ambrose* calleth him *Amon*, [u] in this dissention of opinions obserue two things especially. 1. That it is fruitlesse to search after this name curiously seeing the spirit of truth and wisedome concealeth it. 2. That traditions are vncertaine though ancient, and therefore wee must build our faith vpon the word written, and not vpon tales vnwritten. These two disciples *went the same day Christ arose from the dead* out of their Colledge, but they went not out in Apostasie like to them of whom Saint Iohn 1. Epist. 2. expoundeth. *They went out from vs but they were not of vs: for if they had bin of vs they would haue continued with vs.* Neither went they forth in curiosity like to [x] *Dina* who went out to see the daughters of the land; but they went out from the rest of their company like [y] bees out of their hiue, that they might returne home laden with honie: for their communication is answerable to the present doctrine and griefe of their Colledge, they gather sweet from the flowers of Christs speech, hearing him expounding the law and the Prophets attentiuely, compelling him importunately to stay with them, & neuer leauing him vntill in breaking of bread they knew him. And then as being filled with heauenly food (which is [z] sweeter then hony and the hony combe) they returned home to the blessed Apostles and other disciples at Hierusalem, *and told what things were done in the way.*

To a towne called *Emmaus*] [a] *Plinie* reckoneth Emmaus among the *Toparchies* of *Iudea*, called afterward [b] *Nicopolis* vpon the [c] victory which *Augustus Cæsar* got against *Antonius* and *Cleopatra*. This City was exceeding famous as I finde in the records of [d] antiquitie, but our Euangelist nameth it here not for the celebritie of the towne, [e] but for the certaintie of the truth.

And they talked together of all the things that had happened]

[r] *Hæres.* 23.
[s] *Fnit. com. in Ioan.*
[t] *In Luc. lib.* 10. *cap. vlt.*
[u] *Bullinger. apud Marlorat. in loc.*
[x] *Gen.* 34. 1.
[y] *Ardens.*
[z] *Psalm.* 19. 10.
[a] *Hist. lib.* 5. *cap.* 14.
[b] *Hierom. in dan.* 8.
[c] *Idem expos. 1. epist. ad. Tit.*
[d] *Vide Baron. annal. Tom.* 1. *ad an.* 34. *fol.* 203. 204.
[e] *Marlorat. in loc.*

happened] [f] of the death of Christ, and of the Iewes inhumane cruelty who put him to death, of the women's going to his sepulchre, and of their report vnto the brethren: their heart was fixed on Christ, and out of their hearts abundance their mouth spake.

Quicquid agit Cleophas, nihil est Cleophe nisi Christus,
Si gaudet, si flet, si tacet, hinc loquitur.

The newes at Hierusalem how Christ was crucified, dead, buried, and risen againe, are called *things that happened and chanced* in respect of the disciples ignorance, not in respect of Gods knowledge: for as concerning the passion of Christ, it is said expressly by Saint Peter Acts 2.23. that hee was *deliuered, and crucified, and slaine by the determinate counsell and foreknowledge of God*, and so nothing happened casually, seeing euery thing was aforetime [h] *written of him in the law of Moses, and in the Prophets, and in the Psalmes*. And as for the [i] resurrection of Christ, himselfe saith in this present Chapter at the 25. verse, *O fooles and slow of heart to beleeue all that the Prophets haue spoken, ought not Christ to haue suffered these things and to enter into his glory? and he began at Moses and all the Prophets and interpreted vnto them in all Scriptures which were written of him.* [k] *Mistically* these two disciples are prayer and meditation, the which are two so neerely coupled together as that they talke together often. In prayer our meditation is illuminated, and by meditation our deuotion in praying inflamed. *Meditatio ruminat liuores vulnerum fixurus clauorum, lanceam & aceturn, persecutorum sauitiam, Apostolorum fugam, & mortem turpissimam, corporis sepulturam: oratio fundit suspiria, pia deuotionis stillat aromata tota resolvitur in lamenta.*

And it chanced while they communed together and reasoned, Iesus himselfe drew neere] [l] the Lord is nie to such as are of a contrite heart, and in the [m] mids of such as are gathered together to praise him. In the tap-house where the communication is idle, prophane, scandalous, and

[f] *Augustin. ser. 144 de temp.*

[g] *Aretius.*

[h] *Luk. 24.44.*

[i] *Suarez Tom. 2. in 3. Thom. disp. 45. sect. 1.*

[k] *Bernard hom. de duobus discipeuntibus in Emaus.*

[l] *Psalm. 34.17.*

[m] *Mat. 18.20.*

and in euery respect vnfauorie; there the diuell is in the drunkards heart, and eares and tongue: [a] but in Gods house when we assemble together to magnifie his name, nay in our owne house when as we meditate on Christs precious death and burriall and other mysteries of holy beliefe, *Iesus himselfe* [o] *standeth behind our wall, looking forth of the windowes, shewing himselfe at our grates, and* [p] *putting in his hand at the hole of the doore to helpe vs*, he drawes neere to vs, and walketh along with vs as hee did with the two disciples here, neuer leauing vs vntill he perceiue that we be thoroughly confirmed and comforted in the truth. [q] *Ambulat cum illis in via & non dum illi ambulabant in via, inuenit enim eos exorbitasse de via*: he which is the way seeing his disciples out of the way, shewes them his [r] pathes, and [s] leades them forth beside the waters of comfort: and for this end he doth aske, *what maner of communications are these?* [t] not as doubting himselfe, but only to put them out of doubt: [u] *quærit ab eis quid inter se loquerentur, vt quod ipse sciebat illi fatererentur*. He doth aske them and vrge them againe and againe, [x] that he might haue fit occasion and ample matter of discourse: and when he found them vpon conference to be dullards in his schoole, he chides them, *O fooles, and slow of heart*, &c. *fooles* in vnderstanding, *slow* in affecting the truth. [y] *Arguit eos amentiæ in parte cognoscitiua & tarditatis in parte affectiua*. But yet in calling them *fooles* he brake not his owne law [z] (*whosoeuer shall say foole to his brother is worthie to be punished with hell fire*) because this rebuke proceeds out of a [a] spirituall zeale for their good, and not out of any carnall hatred for their hurt. And such a reproofe is not a reproch, it is *officium*, and not *conuitium*, a worke of charity, and not a marke of malice. So [b] *Paul* called his Galathians *foolish*, and hee gaue this precept vnto [c] *Timothie, improue, rebuke*, but *with all long suffering and doctrine*, for Christ here did not only correct his disciples errour, but also direct them in the truth, and that

by

[a] Beda. Bernard. Culman.
[o] Cant. 2. 9.
[p] Cant. 5. 4.
[q] August ser. 140. de temp.
[r] Psalm. 25. 3.
[s] Psalm. 23. 2.
[t] Caluin. Ludolphus.
[u] Augustin ser. 144. de temp.
[x] Arctius.
[y] Caietan.
[z] Mat. 5. 22.
[a] Marlorat.
[b] Galat. 3. 1.
[c] 2. Tim. 4. 2.

by words and deeds. By words, vrging the truth of his death and resurrection. First, by reason; *ought not Christ to haue suffered these things and to enter into his glory?* 2. From authority, *hee began at Moses and all the Prophets, and interpreted vnto them in all Scriptures which were written of him.* Here first note the sweet harmonie betweene the two Testaments, in that both agree together, and meet together in Christ, as being *alpha* and *omega*, the beginning of the Gospell, and the end of the Law. 2. That the grounds of all our sermons are to be taken out of holy writ; the [d] Ministers and messengers of God ought o deliuer the [e] words of God. 3. That in our preaching we should vse such scriptures as are most apt and fit for our present occasion, as Christ heere cited not all the Scriptures in all the law, but onely such as *were written of him*, euen those which euidently proued his death and resurrection. He did interpret vnto them in all Scriptures, and yet named none, [f] that hee might incite vs hereby to the diligent searching and examination of them.

[d] 1. Cor. 4. 1.
[e] 1. Pet. 4. 11.
[f] *Aretius.*

Secondly, Christ instructed his Disciples in this present controuersie with his actions; for as it is said at the 19. verse, *hee was a Prophet mighty in deed, and word.* [g] That is, in soundnesse of doctrine, and sanctity of life. First (as [h] *Theophylact* obserues) powerfull in deed, and then powerfull in word. For he perswadeth vnto vertue most, who liueth best. As in this place Christ himselfe was knowne by breaking of bread, [i] sooner then by preaching of the word. Or as [k] other, powerfull in his miracles, and powerfull in his teaching. His actions here mentioned concerning the bread, are foure; *He tooke it, and blessed it, and brake it, and gaue to them.* Among all which, he was onely knowne *in breaking of bread*, [l] for that hee did miraculously breake bread with his hands, as other cut it with a knife. The which hee did often in his life, and so by this easily knowne after his rising from death.

[g] *Caluin.*
[h] *In loc. idem Iansen. & alij.*
[i] *Ardens.*
[k] *Euthym. Ludolph. Aret.*
[l] *Caietan.*

By

m By this dialogue you may see that Christ is especially knowne in the Scriptures, and yet not in the Scriptures, except he first *open our eyes, and breake and giue to each one the bread of life.* And in the conclusion or epilogue following, you may see likewise the fruit of *interpreting Scriptures*, how the n ministry of the word maketh the fire of Gods spirit to *burne*, first *in our selues*, and then afterwards to shine towards other. As the two Disciples heere, so soone as *their eyes were opened to see Christ*, instantly *the same houre they rose vp, and returned to Hierusalem, and found the eleuen gathered together, and they told what things were done in the way, and how they knew him in breaking of bread*, the circumstance of the time, and distance of the place manifestly shew; their zealous affection in relating these newes vnto the brethren. *Emmaus* (as our Euangelist in the 13. verse) *was about threescore furlongs from Hierusalem*, o eight furlongs make an ordinary mile, and so threescore furlongs are about seuen miles and an halfe. Some Diuines affirme that it was a iourney of p three or q foure houres on foot. If then it were *towards night* when Christ vpon their importunity *sat at table with them*, as we read at the 29. verse; then it was (as we may coniecture probably) midnight before they could come to Hierusalem; and yet (saith our text) they went *the same houre*, neither deferring the time, nor preferring their priuate businesse before the publike good. Howsoeuer they were (doubtlesse) after trauell wearie, and after meate in the night sleepie: yet they r would not suffer their eyes to sleepe, nor their eye lids to slumber, nor the temples of my head to take any rest, vntill they had published vnto the brethren how Christ was risen againe from the dead, and how they knew him in breaking of bread. That we may performe the like diligence toward Gods people, as occasion is offered in our seuerall estates and callings, let vs pray with our mother the Church:

Almighty

m *Culman. con. 4. in loc.*

n *Marlorat.*

o *Vide Maldonat in loc.*
p *Caluin. apud Marlorat.*
q *Aretius.*

r *Psal. 132. 4.*

Almighty God, which through thy onely begotten sonne Iesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life: wee humbly beseech thee that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, &c.

The Epistle, Acts 13.26.

Yee men and brethren, children of the generation of Abraham, &c.

THis text is part of that excellent sermon made by the blessed Apostle S. *Paul* at *Antioch, a City of Pisidia, to the Iewes assembled together in their Synagogue, on the Sabbath day.* The maine scope whereof is, that *Iesus Christ is the Sauiour of Israel, and Messias of the world, promised vnto the fathers, and exhibited in the fulnesse of time to their children, euen vnto vs, as being by faith a generation of Abraham, and that through him all that feare God and beleeue, receiue forgiuenes of their sinnes, and are iustified from all things from which they could not be iustified* by the law of *Moses.* The whole sermon hath especially two parts:

- Explication, from the 16. verse, to the 26. intimating that Iesus Christ is the blessed seed promised in old time by the Prophets, and preached in these last daies by *Iohn* the Baptist, who was [f] more then a Prophet.
- Application, in the words allotted for our present text, wherin three points are principally regardable, to wit,

[f] *Mat.* 11.9.

an

an { insinuation, *ye men and brethren*, &c.
preoccupation, *for the inhabitors of Hierusalem*, &c.
commination, *beware therefore lest that fall vpon you*, &c.

The Gospell of Christ is a proclamation in writing common to all, and the Preacher is the [t] voice of a cryer, euen the mouth of God to giue notice to the people, that the contents of the proclamation concerne them and euery one of them. As Act. 2. 39. *The promise is made to you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call.* And Act. 3. 26. *Vnto you hath God raised vp his sonne Iesus, and him hee hath sent to blesse you, in turning euery one of you from your iniquities.* And here, *Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the word of this saluation sent.* And vers. 38. *Be it knowne vnto you, that thorough the man Iesus is preached vnto you the forgiuenesse of sins.* Now that our Apostle might the better [u] insinuate himselfe into the minds of his hearers, and thereby more powerfully perswade the truth of his doctrine; hee cals them *brethren, children of the generation of Abraham, and such as feare God.* [x] The first title was among the Iewes held gratious; the second and third glorious, esteeming it euer the greatest honour to be the seruants of God and sonnes of *Abraham*. And whereas Christ crucified is vnto the Iewes a [y] stumbling blocke (for what Iew will out of his owne iudgement admit him for the Sauiour of Gods people, who was condemned by the chiefe Priests, and rulers, and inhabitors of Gods owne City Hierusalem; of which it is said [z] *the law shall goe forth of Sion, and the word of the Lord from Hierusalem*) our Apostle remoues the scandall of Christs crosse, retorting and answering this obiection in his ensuing discourse. First hee retorteth it, and maketh

[t] *Iohn* 1. 23.

[u] *Marlorat.*

[x] *Lorinus.*

[y] 1. *Cor.* 1. 23.

[z] *Esay* 2. 3.

keth it aduantage in his present businesse. [a] As if hee should say, ye *men of Antioch, children of the generation of Abraham,* especially *such as feare God among you*; I say ye should the rather embrace *the word of saluation sent vnto you,* because the men of Hierusalem and their rulers killed the [b] Lord of life, *condemning him in whom they found no cause of death.* Hierusalem [c] vnderstood not the things appertaining to her peace, but [d] murthered the Prophets, and stoned such as were sent to her. Take heed therefore *ye men of Antioch,* that ye commit not the like sinne and ingratitude, lest that fall on you which is spoken of in the Prophets; *behold ye despisers, and wonder, and perish.*

[a] *Caluin.*

[b] *Act.3.15.*

[c] *Luk.19.42.*

[d] *Mat.23.37.*

Secondly, S. *Paul* heere giueth answere to this obiection. It is true that the men of Hierusalem and their rulers haue crucified the Lord of [e] glory; but it was out of their ignorance, *because they knew him not, nor yet the voices of the Prophets which are read euery Sabbath day.* They killed him indeed, but heerein *they fulfilled all the Scriptures that were written of him,* especially that Scripture, [f] *the same stone which the builders refused, is become the head stone of the corner.* And lastly, though it be granted vnto you that the Sauiour Iesus (*through whom is preached vnto you forgiuenesse of sins*) had a death full of ignominy, for that *hee was hanged on a tree:* yet *his rising againe from the dead the third day* was exceeding glorious, in that *hee* [g] *led captiuity captiue,* triumphing ouer death, hell, and the graue. Now that Christ is risen againe from death he proues by the witnesse

[e] *1.Cor.2.8.*

[f] *Psal.118.22.*

[g] *Ephes.4.8.*

Of { Apostles { himselfe, *we declare*, &c. For Christ after his resurrection was seene of *Paul*, 1. Cor. 15. 8.
Other, *who went with him from Galilee to Hierusalem, of whom hee was seene many daies*, as being witnesses chosen of God for the same purpose, Act. 10. 41.
Prophets, { *Esay*, chap. 55. 3.
David, Psal. 2. 7. & 16. 11.

The first testimonie cited by *Paul* is in the second Psalme, *Thou art my sonne*, &c. [h] the which I finde expounded of *David* and of Christ. If we take this spoken of *David*, he may be called *the sonne of God*, as

A { King, for Princes haue their [i] power from God, and so stiled *the children of the most high*. Psalm. 82. 6.
Man, for we are *the* [k] *generation of God*, it is he who made vs, and not our selues, Psal. 100. 2. and is not hee thy father that made thee, Deut. 32. 6.
Regenerate man, for euery one that is new borne *is* [l] *borne of God*, adopted his *sonne*, and made his *heire*, Rom. 8. 15. 17.

Thus it may be said by God vnto *David* in type, *this day haue I begotten thee*, but onely to Christ in truth. And therefore [m] *Rabbi Solomon*, and other Doctors among the Iewes vnderstand this of the Messias, and assuredly *Paul* in his Epistle to the Hebrewes, chap. 1. vers. 5 did the rather cite this text to proue that Christ is God, for that hee knew their Rabbines vsually construed it of Israels Sauiour. The maine proposition of the second Psal. is, *that the Messias is the King of Kings, and Lord of Lords, euen Gods onely begotten sonne, very God of very God*. The which is concluded in this [n] argu-

ments.

[h] *Caluin. in Psal. 2.*

[i] *Iob. 19. 11. Rom. 13. 1.*

[k] *Act. 17. 28.*

[l] *1. Joh. 3. 9.*

[m] *Galat. de arcanis. lib. 3. cap. 7.*

[n] *Vide Bellarm. de Christ. lib. 1. cap. 5. in principio.*

ment. Hee that is to bee worshipped and kissed of all Princes on earth is doubtlesse the King of Kings: but the Messias ought to be worshipped of all other *Kings* and *Rulers* and *Iudges* of the earth, *ergo*, the Messias *seated vpon Gods holy hill of Sion*, is the King of Kings, euen *the Lord who dwelleth in heauen*. If the Princes of the world stand vp and take counsell together against the Lord, and against his anointed, it is but in vaine. *For if his wrath be kindled (yea but a little)* they shall instantly *perish, hee shall bruise them with a rod of iron, and breake them in peeces like a potters vessell.* On the contrary, *blessed are they who kisse the sonne, and put their trust in him*; happie men, and *wise Kings are they, who serue the Lord in feare, and reioyce before him in reuerence.* ° God onely killeth, and maketh aliue; bringeth downe to the graue, and raiseth vp. *Ergo*, the Messias hauing his absolute power of life and death, is vndoubtedly Gods onely begotten sonne, whom he hath made ᵖ heire of all things, and ᵠ iudge of all men. And therefore Diuines interpret the cited words as properly spoken of Christ, and that in respect of

his { generation, { temporall. / eternall. ; Resurrection.

ʳ Some construe this of his temporary birth, in saying *thou art my sonne*, God sheweth his diuine generation: and in saying *this day haue I begotten thee*, his humaine natiuity. For *hodie*, signifieth in holy Scripture the present life, Heb. 3.7. Psalm. 95.8. *to day if ye will heare his voice.* So that *I haue begotten thee this day*; as if he should haue said, I haue ˢ brought my first begotten sonne into the world; I haue caused thee to become ᵗ flesh, and in the fulnesse of time to be borne of a ᵘ woman.

ˣ Other vnderstand this of Christs eternall generation. ʸ As if God should haue said, other are my sonnes impro-

° 1. *Sam.* 2.6.

ᵖ *Heb.* 1.2.
ᵠ *Act.* 10.42.
ʳ *Euthym. Genebrard. in Psal.* 2. *Chrysost. Cyril. Alex. Greg. Nyssen. apud Suarez. Tom.* 2. *disp.* 45. *sect.* 1
ˢ *Heb.* 1.6.
ᵗ *Ioh.* 1.14.
ᵘ *Galath.* 4.4.
ˣ *August. in Psal.* 2. *& Enchirid. cap.* 49. *Athanas. ser.* 3. *contra Arianos Ruffinus apud Lorin. in loc.*
ʸ *Suarez. Tom.* 1. *disput.* 2. *sect.* 3.

improperly, but thou art my sonne properly; [z] *filius meus naturalis, singularis, substantialis:* A sonne not by creation as the whole world, nor through adoption as the whole Church: but a sonne by nature, *my begotten, and onely begotten sonne*, Iohn 3.16. The very brightnesse, and expresse character of my person, Hebr. 1.3. Whereas *Arrians* and other obiect against this interpretation the word *hodie*; Saint [a] *Augustine* answereth appositly, that with God (vnto whom all things are present) there is neither yesterday, nor to morrow, but onely *to day. Apud Deum nunquam crastinus, nunquam hesternus dies est, sed semper hodie.* And in his *Enchiridion cap.* 49. *Vbi dies nec hesterni sine inchoatur, nec initio crastini terminatur, semper hodiernus est.*

[b] *Hilary*, [c] *Eusebius*, [d] *Ambrose*, with [e] other expouud this of Christs resurrection, as *Paul* here. *We declare to you how the promise made to the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Iesus againe*, euen as it is written in the second Psalme, *thou art my sonne, this day haue I begotten thee.* For to raise vp againe from death vnto life euerlasting is a new *begetting*; and in this sense Christ is called elsewhere *the first* [f] *begotten, and the first* [g] *borne of the dead.* Againe, the circumstances of the place leade the Reader to this construction, *Why doe the heathen so furiously rage together, and why do the people imagine a vaine thing?* that is, as *Peter* and *Iohn* haue well applied it, Act. 4. 27. *Herod and Pontius Pilate, with the Gentiles, and people of Israel, gathered themselues together against the Lord and against his Christ, euen his holy sonne Iesus:* and when they had filled all things that were written of him (as *Paul* in our text) *they tooke him downe from the tree, and put him in a sepulchre,* [h] rolling a great stone to the doore thereof, and sealed it, and making it sure with the watch. In all which (as the Prophet speakes) their imaginations and actions were vaine; for *hee that dwelleth in heauen did laugh them to scorne, the Lord had them in derision:*

[z] *Ioan. de Turre cremat. in Psalm. 2.*

[a] *Orat. de quinque haeres. cap. 4. habetur Tom. 6. fol. 26.*

[b] *In Psalm. 2.*
[c] *De demonst. euangel. lib. 6. cap. 2.*
[d] *Lib. 3. de sacram. cap. 1.*
[e] *Apud Lorin. in loc.*

[f] *Apocal. 1. 5.*
[g] *Colass. 1. 18.*

[h] *Mat. 27. 60 66.*

derision: he raised his Christ againe the third day, making him *a King ouer his holy hill of Sion,* [l] that is, absolute head of his Church, giuing him *all the heathen for his inheritance, and the vttermost parts of the earth for his possession.* And so God in raising Christ vp againe from the dead, euidently shewed that he was his onely begotten sonne. As if he should haue said, thou wert euer my sonne before to day, before there was any day: [k] but yet in *this day* of thy resurrection, I haue most especially manifested vnto the world that *thou art my son whom I haue begotten.* It is then an [l] idle conceit to thinke that *Paul* is not author of that Epistle written to the Hebrewes, because the words of *Dauid* vrged here to proue Christs resurrection, are cited heere, chap. 1. vers. 5. to shew Christs eternall generation. For (as *Paul* in his Epistle to the Romans, chap. 1. vers. 4.) *Christ is declared mightily to be the sonne of God by rising againe from the dead.* His resurrection is an infallible demonstration of his diuinitie, seeing none euer raised another from the dead but by God; none euer raised himselfe from the dead but God. I conclude this obseruation in the words of [m] *Ambrose, Pulchre pater dicit ad filium, ego hodie genui te, hoc est, quando redemisti populum, quando ad cœli regnum vocasti, quando implesti voluntatem meam, probasti meum te esse filium.*

The next Scripture quoted heere by *Paul* is, Esay 55. 3. The promises of God made to *Dauid* concerning the sending of Israels Sauiour are, *sure mercies, and faithfull words:* he must of necessity therefore fulfill them in euery respect, [n] the which hee could not haue done but in raising vp Iesus againe; for the resurrection of Christ is the [o] complement, and (as it were) *Amen* of all his promises; according to that of [p] *Paul* hee died for our sinnes, and is risen againe for our iustification. See conclusion of the Gospell on S. *Thomas* day.

The last authority cited in this place to proue Christs resurrection, is taken out of the 16. Psalme, verse 11.

[l] *Hierome. Augustine. Genebrardus in Psalm. 2.*

[k] *Vide Caluin. in Psal. 2. & Suarez. Tom 2. in 3. Tom. disp. 45. sect. 1.*

[l] *Apud Sixt. Senen. bib. sanct. lib. 7. hæres. 8. obiect. 11.*

[m] *Lib. 3. de sacram. cap. 1.*

[n] *Aretius.*

[o] *Lorin.*

[p] *Rom. 4. 25.*

thou shalt not suffer thine holy one to see corruption. The Iewes vnderstood this of *Dauid*, but (saith our Apostle) *Dauid* albeit he was a King, and a Prophet, and a
q *Act.2.29.* q Patriarke, a man according to Gods owne heart, as it is recorded of him in this present chapter, at the 22. verse; yet (*after hee had in his time fulfilled the will of*
r *1.King.2.10.* *God*) *he fell on* r *sleepe, and was laid vnto his fathers, and saw corruption.* Earth he was, and to earth hee returned againe. But Christ Iesus although *he was hanged on a tree, and put in a sepulchre: yet he saw no corruption.* Hee rose againe the third day, triumphing ouer all his ene-
s *Colos.2.15.* mies s openly, saying, O t *death, I will bee thy death, O*
t *Hosea 13.14.* *graue I will be thy destruction.* And therefore this Iesus is he *through whom is preached vnto you forgiuenesse of sinnes, and by whom all that beleeue are iustified from all things, from which ye could not be iustified by the law of Moses.*

Mors mortis morti mortem nisi morte dedisset,
à nobis vitæ Ianua clausa foret.

Beware therefore, lest that fall on you which is spoken of in the Prophets] This text is taken out of the first of Habakuk, vers.5: u but for as much as all the propheſies were collected together into one volume, he saith *in the*
u *Caluin.in loc.* *Prophets.* x Or according to the Hebrew phrase, *in the*
x *Ribera in Habacuc.1. Num.5.* *Prophets*, is as if he should haue said, in one of the Prophets, as Genes.23.6. *In the chiefest of our sepulchres bury thy dead*, that is, in one of the chiefe. He doth alter the words of the Prophet according to the sound, but not according to the sense. *Habakuk* saith, *behold among the heathen, Paul* heere, *behold ye despisers.* In which our Apostle doth expound and not confound the Prophet: for whereas the Iewes despised the word of God, hee
y *Caluin.in Habacuc.1.* sent them to be taught by the Caldeans; y as if *Habakuk* had said, ye will not obey Gods voice, ye will not learne any thing in his schoole: wherefore yee shall ere it bee long be made to know his iudgements among the heathen: *Loe* (saith the Lord) *I will raise vp the Caldeans*

that

that bitter and hasty nation, which shall march through the bredth of the land, to possesse the dwelling places which are not theirs. And [z] this their ouerthrow was a type of their future reprobation and spirituall vastity for the contempt of the Gospell.

[z] *Ribera. vbi sup. Num. 7.*

These things are [a] ensamples, and are written to admonish vs vpon whom the ends of the world are come. Let vs therefore beware, that these heauie iudgements fal not vpon vs as they did vpon the Iewes. *Videte & aspicite, admiramini, admiramini,* take heed, & againe I say take heed, [b] quench not the spirit, despise not prophesying, receiue not the grace of God in vaine. [c] *Nemo malus nisi stultus,* he that is *a despiser of the sauing word* is an arrant foole; for if hee were wiser hee would kisse the sonne, and beware left that fall on his head which is spoken of in the Prophets, *behold, ye despisers, and wonder, and perish.*

[a] *1. Cor. 10. 6. 11.*

[b] *1. Thess. 5. 19.*

[c] *Saluianus lib. 5. de Gubernat. dei.*

The Gospell, Luke 24. 36.

Iesus stood in the middest of his Disciples, &c.

CONcerning the chiefe parts and passages of this Scripture: See Gospell 1. Sund after Easter: and Gospell on Saint *Thomas* day. Here pause, and pray.

Almighty father, which hast giuen thine onely sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in pureness of liuing and truth, through Iesus Christ our Lord: Amen.

The Epistle, Ephes. 4.7.

Vnto euery one of vs is giuen grace, according to the measure of the gift of Christ, &c.

[d] *Chrysost. in Rom. 6.*

Saint *Paul* doth especially [d] two things in all his Epistles. 1. treate, 2. entreate. Hauing sufficiently treated in the former Chapters of doctrinals, he commeth in this present to morals; entreating his Ephesians in generall, *to walke worthy of the vocation whereunto they were called:* in more particular, *to support one another thorough loue, keeping the vnity of the spirit in the bond of peace:* pressing this one point with arguments of

[e] *Aquine. Zanchius.*

[e] two sorts.

The first (of which epist. 17. Sund. after Trin.) is taken from such things as are common vnto the whole Church, as being in all the faithfull one and the same, *there is one body, and one spirit, and one hope, one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all.* As if he should argue thus, if the Church your mother bee but one, God your father but one, Christ your Lord but one, the holy spirit your comforter but one, if ye haue but one hope, one faith, one baptisme: I see no cause why ye should not liue together and loue together as all one, labouring to keepe the vnity of the spirit in the bond of peace.

[f] *Aretius. Marlorat.*

The second, (contained in our present text,) is taken from such graces as are in *euery one diuerse,* [f] shewing that this inequality of gifts is not an hindrance, but rather a furtherance to vnitie: for asmuch as all of them are giuen by the same author for the same end. Vnto euery one of vs is giuen some gift, vnto none all, he that hath most hath but *a measure.* As then in the naturall

[g] *1. Cor. 12. 21. 25.*

body, [g] *the eye can not say to the hand, I haue no need of thee:*

thee: nor the hand againe to the feet, I haue no need of you: but euery part seeketh anothers, and not his owne good. Euen so in the Church (which is Christs mysticall body) God made not all Apostles, or all Prophets, or Euangelists, &c. *but some Apostles, some Prophets, some Euangelists, &c.* There be diuersities of gifts, and diuersities of administrations, and diuersities of operations, 1. Cor. 12. euery one standeth in need of anothers gift, and thereupon is occasioned to support one another in loue, preseruing the vnity of the spirit in the bond of peace. See epist. 2. Sun. after Epiphan. and 10. after Trinity.

In the whole 4. points are to be considered especially.

1. Who, *Christ*, and that is proued out of the 68. Psal. verse 18. *hee led captiuitie captiue, and gaue gifts vnto men.*
2. When, *when hee ascended vp on high, euen aboue all heauens to fulfill all things.*
3. What, *hee made some Apostles, some Prophets, some Euangelists*, &c.
4. Why, *for the perfiting of the Saints, for the worke of the ministry, for the edifying of the body of Christ.*

Concerning the first: in that our Apostle doth auowe here that the diuersity of grace bestowed on the Church is *the gift of Christ*, whereas he saith elsewhere that *God the father ordained Apostles, and Prophets, and teachers, and that the spirit worketh all these things, vnto euery one seuerally distributing as he will*; we may learne two conclusions in diuinity. 1. [h] That all the workes of the sacred Trinity *quoad extra* without it selfe, are common and communicable to euery person of the three. 2. That God the sonne is [i] equall in might and mercy to God the father, *he being ascended aboue all heauens is the giuer of gifts vnto men*: and here we must accord the Prophet and our Apostle. The one saith, *he receiued gifts for men*, the other, *he gaue gifts vnto men*: and these two seeme to contradict each other. [k] Answere is made that *Dauid* speakes

[h] *Oecumen. in loc.*

[i] *Primasius in loc.*

[k] *Hierom. expos. 1. in loc.*

speakes of this deuotion in time to come, but *Paul* of this donation already past and accomplished; *Dauid* of the promise, *Paul* of the performance. [l] Or Christ as he was God *gaue gifts in heauen*, and as man *he receiued gifts on earth*: or *he receiued* [m] in that his members receiued: according to his owne saying, Mat.25.40. *In as much as ye haue done it vnto one of the least of these my brethren, yee haue done it vnto mee*: or he receiued [n] to giue, as Exod.25.2. *Speake to the children of Israel that they receiue an offering for me*, that is (according to the translation of our • present Church bible) *that they bring*: where *reioycing* (as [p] *Abben Ezra* notes) is *giuing*, and so *Paul* alluding rather to the [q] sense then to the words of *Dauid*, saith *he gaue gifts vnto men.*

Touching the second point: it is demanded how Christ is said here to haue made some Apostles and some Prophets, &c. *When he went vp on high and led captiuity captiue*, seeing wee reade in the Gospels history, that he chose his [r] Apostles and [s] Disciples, and gaue them a commission to preach in his life time; and that after his resurrection he confirmed them in his office by [t] *breathing on them, and giuing the holy Ghost, and saying, as my father sent mee: euen so send I you*, [u] *goe teach all nations, baptizing them in the name of the father, and the sonne, and the holy ghost.* Answere may bee, that Christ is reported in this Scripture to haue giuen Apostles vnto the Church *after he went vp on high*, in respect of their gifts, *extension*, and *ostension.*

Extension, as hauing after Christs ascension receiued the gifts of the holy ghost after a more glorious manner, and in a farre greater measure. So the [x] text, *the holy ghost was not yet giuen, because that Iesus was not yet glorified*, and [y] *If I goe not away, the comforter will not come vnto you: but if I depart I will send him vnto you.* And Christ at his ascension also charged them to waite for this promised power of the holy ghost. See gosp. Sun. after ascension day.

Ostension,

l *Aquin. in loc.*

m *August. in Psalm. 67.*

n *Hieron. in Psam. 67.*

o *Serm. Caesa. lion. & Bib. Hen. 8.*

p *Apud Genebrard. in Psalm. 67.*

q *Zanchius. Marlorat. in loc.*

r *Mat. 10. 1.*

s *Luke 10. 1.*

t *Iohn 20. 21.*

u *Mat. 28. 19.*

x *Iohn 7. 39.*

y *Iohn. 16. 7.*

Oſtenſion, and that 1. in reſpect of the [z] ſolemne inauguration into their Apoſtleſhip, on the feaſt of [a] Pentecoſt in the ſight of Gods people gathered together at Hieruſalem out of euery nation vnder heauen. It is reported of *Dauid* that he was firſt annointed King of Iſrael *in the middeſt of his brethren*, 1 Sam. 1. 16. and afterward *in Hebron* 2. Sam. 2. But hee was not called King vntill he was annoynted ſolemly *before all the tribes of Iſrael*. 2. Sam. 5. Euen ſo, though it bee granted that the Apoſtles were nominated and elected to their office before Chriſts death, and confirmed in their calling after Chriſts reſurrection; yet they were not apparantly knowen vnto Gods people to bee ſo, till *he went vp on high and gaue the gifts* of the holy Ghoſt vnto them in the viſible formes of clouen and fierie tongues, Acts 2. 3. ſee. epiſt. on Whitſunday.

[z] *Zanchius.*
[a] *Acts. 2.*

2. *Oſtenſion*, in regard of execution of their office, for albeit they had a commiſſion before to preach firſt vnto the [b] loſt ſheepe of Iſrael, and then vnto all nations in the world, Mat. 28. 19. yet they did not execute this commiſſion in gathering together a Church out of both vnto God, [c] vntill Chriſt had *aſcended farre aboue all heauens to fulfill all things*: and the reaſon hereof is rendred in our text, becauſe *Dauid* had ſo propheſied of him in the 68. Pſalme, *when hee went vp on high he led captiuity captiue, and gaue gifts vnto men*. And in deed it was at this time moſt fit for him, and beſt alſo for his, *to giue gifts*, it was exceeding fit for himſelfe, becauſe glorious conquerours in their ſolemne triumphes vſually lead their chiefe enemies fettered either in iron chaines, as [d] *Paulus Æmilius* triumphed ouer *Perſius*: or in iron cages, as [e] *Tamberlane* the great, vſed proud *Baiazet* king of the Turkes. And ſo leading *captiuity captiue*, they deuided the ſpoile to their friends and followers, as it is in the [f] Pſalme, Chriſt aſcending on high *led captiuity captiue*, [g] that is, the diuell and all his complices, hell, death, and the graue, triumphing ouer them openly.

[b] *Mat. 10. 6.*
[c] *Mark. 16. 20.*
[d] *Liuius Decad. 5. lib. 5.*
[e] *Knoles in the life of Baiazet.*
[f] *Pſalm. 68. 12.*
[g] *Hierom. Primaſius. Aquine.*

openly. Giuing alſo gifts vnto the Church, as *Apoſtles, and Prophets, and Euangeliſts, and Paſtors and Teachers*, who might [h] looſe ſuch as Satan [i] bindes: and it was at this time beſt for his followers, as not depending any longer vpon his bodily preſence. See Goſpell 4. Sun. after Eaſter.

[h] *Mat.* 16.19.
[i] *Luke* 13.16.

The 3. remarkable point in this Scripture is what he gaue to men, *vnto euery one is giuen grace, according to the meaſure of the gift of Chriſt*, &c. He doth vnderſtand by *grace* not ſauing grace, for that (as he ſhewed in the former part of this Chapter) is in all the members of the Church one and the ſame: *one faith, one hope, one baptiſme, &c.* [k] But χάρις, is taken here for τὰ χαρίσματα, namely for the diuers gifts of the holy Ghoſt, as *interpretation of tongues, and diſcerning of ſpirits, and the gifts of healing, propheſie, the word of knowledge*, and the like, of which hee diſputeth at large, 1. Cor. 12. and ſo *Paul* [l] expoundeth himſelfe in our preſent text at the 11. verſe, *the ſame made ſome Apoſtles, ſome Prophets, ſome Euangeliſts, &c.*

[k] *Aretius & Zanchius ex græc. ſchol.*
[l] *Marlorat.*

Apoſtles were ſuch as he called himſelfe (either in his ſtate mortall, as the 12. diſciples: or in his ſtate glorious, as *Paul* Acts 9.15. and *Matthias* Acts 1.26.) to preach his Goſpell, and to plant his Church in euery nation of the world. Prophets were ſuch as [m] interpret the ſcriptures of the Prophets. 1. Cor. 14.4. *He that propheſieth, edifieth the Church.* and Mat. 23.34. *Behold, I ſend vnto you Prophets*, that is preachers. [o] Or *Prophets* were ſuch as had marueilous wiſdome, and could foretell things to come, as *Agabus* Acts 11.28. ſignified by the ſpirit that there ſhould be great famine thorough out all the world: which alſo came to paſſe vnder *Claudius Ceſar. Euangeliſts* are ſo called either of preaching the Goſpell, and ſo [p] *Paul* exhorted *Timothie to doe the worke of an Euangeliſt:* or elſe of [q] writing the Goſpell, and ſo there bee but 4. Euangeliſts only, *Mathew, Marke, Luke, Iohn.* And here we may note the reaſon why

[m] *Lombard. Aſian.*
[o] *Anſelm. Beza Zanchius.*
[p] 2. *Tim* 4.5.
[q] *Oecumen. Theophylact.*

why the Church appointed this ſcripture to be read at this time, namely, becauſe Saint *Marke* was an *Euangeliſt*. *Paſtours* are ſuch as are placed ouer a [r] certaine cure, whereas *Apoſtles* had the whole Church for their charge, So [f] *Paul* ſpeakes vnto the Elders of the Church at Epheſus, *take heed to your ſelues, and to all the flocke whereof the holy Ghoſt hath made you ouerſeers.* And ſo [t] *Biſhops* in their dioces, and [u] *Prieſts* in their pariſhes are Paſtors. Or as [x] *Theophylact*, Paſtors and Doctors are *Presbyters* and *Deacons*. Or (as ſome [y] late diuines obſerue, *Paſtors* are rectors of the whole congregation, *doctors* are catechiſts, and teachers of the youth and other newcomes into Chriſts ſchoole. *Paſtors* are ſuch [z] as feed Chriſts ſheepe, and *Doctors* are ſuch as feede Chriſts lambes: or (as [a] *Beza*) *paſtors* are they who gouerne the Church, and *Doctors* are they who gouerne the ſchooles. But I rather embrace their opinion [b] who think *Paſtors* & *Doctors* are diuers names of one office, [c] euen as feeding and teaching are all one: for otherwiſe *Paul* (as *Hierome*, *Lombard*, *Anſelme* haue noted vpon the place) would haue diſtinguiſhed them as he did the reſt, and haue ſaid, *he gaue ſome Paſtors, ſome Teachers:* as well as *ſome Apoſtles, ſome Prophets, ſome Euangeliſts*, &c. but he ioyneth them together *Paſtors and Teachers*, [d] inſinuating that Paſtors ſhould teach, and that (as our Church ſpeakes) both by their preaching and liuing, enſamples in word, in conuerſation, in loue, in ſpirit, in faith and pureues, 1. Tim. 4. 12.

[e] Some Diuines obſerue that theſe functions are partly temporall and extraordinary, as *Apoſtles*, *Prophets*, *Euangeliſts*: and partly continual and ordinary, as *Paſtors*, *and Teachers*: but herein I tread in the ſteps of that holy father my moſt honoured and honorable maſter *Archbiſhop Whitgift*, who [f] writing againſt the ſchiſmatickes of his age ſaith, and proueth out of this our preſent text alſo, that all theſe degrees of miniſters remaine ſtill in ſome ſort vntill the worlds end. For firſt

[r] *Caluin. Zanchius.*

[f] *Acts 20. 28.*

[t] *Oecumen. Lombard.*

[u] *Anſelm.*

[x] *In loc.*

[y] *Aretius. Zanchius.*

[z] *Anſelm.*

[a] *Annot. in loc.*

[b] *Auguſtin. Chryſoſtom. Muſculus apud Dr. Whitgift defenſe of his anſwere to the admonition. fol. 214. Idem Bullinger. & Piſcator in loc.*

[c] *See ſuruay of pretended holy diſcipline. cap. 9.*

[d] *Anſelm. Lombard.*

[e] *Beza. Zanchius.*

[f] *Defenſe of his anſwere to the admonition. fol. 229.*

(as

(as *Nouelists* acknowledge) *Paul* in this place maketh a perfite platforme of a Church, and a full rehearsall of all offices therein contained, and he saith expresly that Christ ascending vp on high gaue them for the gathering together of the Saints, and for the worke of the ministry, &c. *Till we all come to the vnity of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full age of Christ.* That is, as *Caluin*, *Zanchius*, and [g] other, vntill wee meet in that other world to come.

[g] *Aretius. Beza.*

I know there were certaine things in the blessed Apostles which were proper vnto themselues, as their immediate calling from God, the power of working miracles and their commission to goe into the whole world, &c. but to preach the Gospell of Christ in places where need requireth (although it be not peculiarly committed to them) or to gouerne the Churches already planted: I see no cause why it should not be perpetuall among the Ministers of the word.

Likewise the function of an *Euangelist*, if it be taken for the writing of the Gospel, it was temporal and hath his ende. But if it be taken for preaching to the people plainely and simply, as [h] *Bullinger* thinketh: or generally for preaching the Gospell: as [i] *Musculus* supposeth, in which sense *Paul* said vnto *Timothie*, *do the worke of an Euangelist*: or for preaching more zealously then other, as [k] *Bucer* imagineth; I make no doubt but that it still remaineth in the Church.

[h] *In loc.*
[i] *Loc. com. tit. de verbi ministris.*
[k] *In loc.*

Moreouer, *Prophets* if they bee taken for such as our Apostle meaneth in his [l] Epistles often, I say for such as haue an especiall gift in interpreting the Scripture, whether in vnfolding the deepe mysteries thereof vnto the learned, or in expounding the plaine sense thereof vnto the people: then it must of necessity be granted that they be perpetuall officers in the Church as *Pastors* and *Doctors*.

[l] *Rom. 12. 6. 1. Cor. 11. 4. & 1. Cor. 14. 1.*

Saint [m] *Ambrose* therefore construeth our text thus,

[m] *Com. in loc.*

Apostles

Apoſtles are Biſhops, *Prophets* are Interpretours of the Scriptures, *Euangeliſts* are Deacons. And [n] *Hyperius* ſaith that God will alwayes haue theſe degrees in the Church, and *Peter Martyr* in his Commentaries vpon the 12. to the Romanes is of opinion, that our Apoſtle deſcribeth in that place ſuch gifts as are neceſſarie for the Church at all times, among which hee mentioneth (as a chiefe one) *propheſying*. To be ſhort, *Bullinger* vpon this text obſerues that the words *Apoſtle, Prophet, Euangeliſt*, are confounded: and the Paſtors of *Zurich*, in the latter confeſſion of [o] *Heluetia* chap. 18. write thus, *The miniſters of the new teſtament are termed by diuerſe names, for they be called Apoſtles, Prophets, Euangeliſts, Biſhops, Elders, Paſtors and Doctors.*

And here [p] Proteſtant Diuines haue well obſerued againſt the Church of Rome, that *Paul* among all theſe degrees of the miniſtry, names not the Popes office, the which he would not haue forgotten, if it had bin ſo neceſſary for the deciding of controuerſies, and preſeruation of vnity in truth, as our aduerſaries pretend. And whereas the *Rhemiſts* reply that *Biſhops, Elders, & Deacons* are not mentioned in this catalogue: [q] Anſwere is made that the functions of *Biſhops* and *Prieſts*, (as they reſpect the externall gouernment and policie of the Church) are named elſewhere generally and particularlie: but in reſpect of teaching (which is intended here more principally) they are contained vnder *Paſtors* and *Doctors*. If the Pope will be reputed an Apoſtle, then (as Cardinall [r] *Caietane* notes) he muſt alſo be both a *Prophet*, and an *Euangeliſt*, and a *Paſtor*, and a *Teacher*, for (as he ſaith) an Apoſtleſhip eminently comprehendeth all theſe graces: it may be granted (as I conceiue, which *Anſelme* collecteth here) that *Archbiſhops* and *Primates* haue the roomes of *Apoſtles* in the Church, but yet I ſee not how the Pope can be crouded into the text: for if this abſolute ſupremacie were neceſſary, then aſſuredly *Paul* would not haue ſaid Chriſt made *ſome Apoſtles*, *ſome*

[n] *In verbi Pauli 2. Cor. 3. 2. inter opuſcula Hyperij pag. 671.*

[o] *See harmon. confeſſ. ſect. 11. pag. 336.*

[p] *Zanchius, Marlorat.*

[q] *Dr. Fulk. in loc.*

[r] *In loc.*

some Prophets, some Euangelists, &c. But rather Christ gaue to the Church * one Apostle, some Prophets, and many teachers.

* *One at one time which as vniuersall Bishop of the Church should haue the whole world for his Dioces.*

The fourth and last obserueable point in our text is, for what end Christ ascending vp on high gaue gifts vnto men, and that is threefold. Namely,

the { *Perfecting of the Saints.* / *Worke of the Ministry.* / *Edifying of the body of Christ.*

[c] *Caietan.*

[c] The first concernes such as are called already, *Saints.* The second, such as are to cal, exercising *the worke of the ministry*, to wit, *Apostles, Prophets, Euangelists,* &c. The third, such as are yet to be called, and to bee built vpon the foundation of the Prophets and Apostles. [t] Or the first concernes the people, the second the Pastour, and the third both.

[t] *Zanchius.*

For the edifying of the Saints] I finde diuerse readings of this clause. Some reade *ad* [u] *constitutionem*, or *ad* [x] *condendos sanctos*, agreeable to the present text of our Communion book here. The Saints are of Gods [y] house. hold, and the Church is Gods house, Hebr. 3.6. The chiefe builders whereof vnder Christ are *Apostles, Prophets, Pastours and Teachers*, as I haue shewed Epist. on Saint *Thomas* day.

[u] *Caluin.*
[x] *Castalion.*
[y] *Ephes.* 2. 19.

[z] Other reade *ad instaurationem*, for the repairing of such as are decayed in Gods building. [a] The iust man falleth seuen times, [b] in many things we sinne all, [c] *eum dicimus optimum qui peccat minimum.* And therefore that we may not fall from grace finally, wee need daily to be [d] repaired and vnderpropt in Gods house by the powerfull exhortations of *Pastors* and *Teachers.*

[z] *Erasmus. Marlorat. Vatablus.*
[a] *Prou.* 24. 16.
[b] *Iam.* 3. 2.
[c] *August. epist.* 54.
[d] *Caietan.*

Our new translation (herein agreeing with the *Syriac* and vulgar *Latine*) reades *for the perfecting of the Saints.* And it may be so construed in two respects: first in regard of their daily growing from [e] strength to strength, vntill they bee *perfect men in Christ*: for the word is [f] profitable to teach, improue, correct, and to instruct

[e] *Psal.* 84. 7.
[f] 2. *Tim.* 3. 16.

ſtruct in righteouſneſſe, that the man of God may bee perfected, & throughly furniſhed vnto all good works. 2. 8 For that their number is fully perfected and accompliſhed by the preaching of *Apoſtles, Prophets, Euangeliſts Paſtors, Teachers.* According to this expoſition the *Geneua* bible hath it, *for the gathering together of the Saints.* All of vs are by nature like [h] ſheepe which haue gone aſtray; wherefore Chriſt as being the [i] chiefe ſhepheard *gaue ſome Apoſtles, ſome Prophets, ſome Euangeliſts* to gather vs together from [k] East and Weſt, and to bring vs vnto his flocke, that there may bee but [l] one ſheepfold and one ſheepheard. His ſheepe heare his voice, *Paſtors* and *Teachers* vttering his words, are his [m] voice; he made therefore for the gathering together of his elect *ſome Apoſtles, ſome Prophets, ſome Euangeliſts,* &c.

[n] Other reade *ad coagmentationem ſanctorum,* for the ioyning and ioynting of the Saints. He ſpeaketh of the Church as of a body conſiſting of Gods elect as of many members, *a body coupled and knit together by euery ioynt,* verſ. 16. And therfore whereas the Saints through *Adams* originall tranſgreſſion, and their owne actuall offences are many times out of ioynt, diſunited from their head Chriſt, and diuided alſo from his members; it pleaſed the Lord, out of his infinite wiſedome and goodnes to *giue ſome Apoſtles, & Prophets, and Euangeliſts,* &c. As Chirurgions and Phyſitians of the ſoule, who might by the preaching of faith vnite them againe to their head, and by the preaching of good workes knit them together among themſelues in the bond of peace. And here you may note the true cauſe why the worſt men and members of a pariſh, euermore regard a good Paſtor leaſt. It is becauſe they bee feet, and legs, and thighs, and hands out of ioynt, & ſo cannot endure the touch of the Chirurgions hand, whoſe chiefe care is to worke their cure. He that is ſicke of a lethargie, deſires to ſleepe although he die for it; and hee that is lul-

8 *Vt eorum numerus implcatur. Hierome. Vatablus.*

[h] *Eſay* 53.6.

[i] 1. *Pet.* 5.4.

[k] *Mat.* 8.11.

[l] *Ioh.* 10.16.

[m] *Iohn* 1.23. *See Goſp. Sun.* 4. *in Aduent.*

[n] *Aretius. Beza. Zanchius.*

led asleepe in sinne, cannot away with the [o] watchman of God. If a Ministet shall either out of weakenesse suffer his drowsie people to snort stil in their vncleanesse, or out of wickednesse sleepe with them a little himselfe; then hee may peraduenture for a while bee reputed a good shepheard among those scabbie sheepe: but if he shall once rouze them, and raise them out of their security, saying with [p] *Paul, awake thou that sleepest, and stand vp from the dead*; then instantly the wit-foundred drunkard cryeth out, [q] *away with such a fellow from the earth, it is not meet hee should liue, for hee* [r] *subuerts the state of the world, and* [s] *troubleth our city*. Then the couetous oppressor is ready to tell the Prophet, as [t] *Ahab* did *Eliah, Hast thou found me O mine enemy?* Then the whole rabble furiously raging together against the Lord, & against his annointed conclude peremptorily, that a peece of a pulpit is enough, & halfe a benefice too much for such an vnquiet spirit. S. [u] *Augustine* sweetly, *Qui phreneticum ligat, & lethargicum excitat, ambobus molestus, ambos amat.*

[o] *Ezech.* 3. 17.

[p] *Ephes.* 5. 14.

[q] *Act.* 22. 22.

[r] *Act.* 17 6.

[s] *Act.* 16 20.

[t] 1. *King.* 21. 20.

[u] *Epist.* 48.

For the worke of the ministry] The gifts of Christ here mentioned are not theoricall, but [x] practicall, giuen vnto Pastors *for the worke of the ministry*, [y] the word *worke* forbids loytering, and the word *ministry* lording. I pray misconstrue not this glosse, seeing I meane as [z] *Paul*, and speake as B. *Latimer* did almost in euery sermon. *Domabis lupos, sed non dominaberis ouibus*, as [a] *Bernard* told *Eugenius*.

[x] *Aretius.*

[y] *Zanchius.*

[z] 2. *Cor.* 1. 24.

[a] *De considerat. lib.* 2.

For the edifying of the body of Christ] [b] The gift of the spirit is giuen to euery man to edifie withall; hee therefore that is a *non edificant*, is vnworthie to bee called an *Apostle*, or *Prophet*, or *Euangelist*. [c] *Positi est is dispensatores, sed in edificationem, non in destructionem: aliter non fidelis dispensatio, sed crudelis dissipatio.* The Doctors office is to teach, and the Pastors calling to feed. Our great Lord repeated this iniunction vnto [d] *Peter* thrice, *feed my lambes, feed my sheep, feed my flock*, that

[b] 1. *Cor.* 12. 7.

[c] *Bernard. lib.* 3. *de considerat.*

[d] *Iohn* 21.

is,

is, as [e] *Bernard* excellently, *pasce mente, pasce ore, pasce opere: pasce animi oratione, verbi exhortatione, exempli exhibitione.* And here the people likewise may learne to reuerence their Pastors and teachers, as the Ministers of Christ sent from aboue to [f] watch for their soules. If they must [g] *honorare bonum dominum etiam in malo seruo*, respect euery Prophet, and Euangelist, and Pastor for his workes sake, 1. Thessal. 5. 13. then vnto such as rule wel, and labour in the word and doctrine, they must (as our [h] Apostle speakes) giue double honour.

[e] *Ser. 2. de resur. dom.*

[f] *Heb. 13. 17.*

[g] *Paulinus epist. lib. 1. epist. 1.*

[h] *1. Tim. 5. 17.*

The Gospell. IOHN 15. 1.

I am the true vine, and my Father is an Husbandman, &c.

AS a kind friend loth to depart with his familiars, in giuing a farwel often breakes off his speech and begins a new discourse: [i] so Christ heere being now to leaue the world, after hee had ended one sermon vnto his Disciples in the chapter going before, falleth into another of the like argument in this present, wherein hee doth especially two things, *exhort* and *comfort*.

[i] *Jansen. concord. cap. 135.*

He doth exhort all his followers,

1. To continue ſtedfaſt in the faith, and that vnder the parable of the vine, intimating that *as the branch cannot beare fruit of it ſelfe except it abide in the Vine:* ſo they *can doe nothing vnleſſe they abide in him.* Vrging this one point by diuers reaſons; all which may be reduced vnto

- the punishment of ſuch as abide not
  - *Pœna damni*, they beare no fruite, verſ. 4.
  - *Pœna ſenſus*, they be taken away, verſe 2. withered, gathered, caſt into the fire, burnt, v. 6.
- the bleſſednesse of ſuch as abide, being
  - Purged by God the father, v. 2.
  - Cleanſed by God the ſonne, v. 3.
  - Cõforted by God the holy Ghoſt, *abide in mee, and I will abide in you* by my [k] ſpirit, verſ. 4.
  - Relieued in whatſoeuer they ſhall aske, verſ. 7.

2. To make demonſtration hereof in workes of piety, *glorifying God, and louing one another.*

[k] *Caluin.*

He

Hee comforts them againſt the worlds hatred:
1. From his owne example, verſ. 18.20.
2. From the cauſe of this hatred, ver. 19.
3. From the cauſe of the cauſe, verſ. 21. 22. 24.
4. For that God and Chriſt ſuffer with them, verſ. 23.
5. From the prediction of holy Scripture, verſ. 25.
6. By promiſing to ſend the comforter, verſ. 26.

I am the true Vine] Chriſt is called heere a *Vine*, as elſe where a [l] Lion, a [m] Sheepe, a [n] Lambe, a [o] corner Stone, a [p] Doore. A *true* Vine by [q] way of difference from the wilde vine; or (as *Rupertus* vpon the place) to diſtinguiſh it from the Vines of Sodome and Gomorrah, *whoſe grapes* (as [r] *Moſes* ſpeaketh in his ſong) *are grapes of gall, and their cluſters are bitter, their wine is the poyſon of Dragons, and the cruell gall of Aſpes.* A *true Vine*, not ſimply, but in a *ſimile*: not truly a Vine, but like a true Vine. *Vera* (ſaith [s] *Auguſtine*) *per ſimilitudinem, non per proprietatem*: a true Vine, [t] as in the firſt chapter of this Goſpell, at the ninth verſe, *the true light*. Now the reſemblances betweene Chriſt and a true Vine are [u] manifold.

1. A Vine is not ſowne in the ground, but planted a young ſlip of an old tree: ſo Chriſt is a naturall branch of God the Father, euen very God of very God; but for vs men and our ſaluation hee was tranſlated from heauen, and planted on earth, that is, *borne of the Virgin Mary*; of whom it is ſaid, Eſay 45.8. *Let the earth open, and let ſaluation and iuſtice grow forth, let it bring them forth together, I the Lord haue created him.* A bleſſed earth, in whoſe [x] bleſſed fruit [y] all the nations of the world are bleſſed.

2. The Vine that it may beare the more fruit, is cut and pruned: and ſo Chriſt, although he were conceiued of the holy Ghoſt, and borne without all ſinne; yet for our

[l] *Apoc.5.5.*
[m] *Act.8.32.*
[n] *Ioh.1.29.*
[o] *Epheſ.2.20.*
[p] *Ioh.10.9.*
[q] *Caietan. Aretius.*
[r] *Deut.32.32.*
[s] *Tract.80. in Ioan.*
[t] *Maldonat. in loc.*
[u] *See Bernard. tract. de paſſion. dom. cap.1.2.3. 4. & Paratus ſer. de S. Marco.*
[x] *Luk.1.42.*
[y] *Gen.22.18.*

our ſakes he was circumciſed on the eight day, [z] *wounded for our tranſgreſſions, and broken for our iniquities.* Againe, Chriſt albeit hee were [a] Lord ouer all things, and [b] heire of the whole world: yet for our ſaluation he ſuffered his glory to be pruned by the knife of ignominie; for whereas hee was the [c] King of glory, hee made himſelfe of no reputation, Philip. 2.7. Hee tooke on him the forme of a ſeruant, and was made man, (as *Dauid* ſpeakes of him) a worme and no man, a very ſcorne of men, and outcaſt of the people, Pſalm. 22.6. His wealth was pruned by the knife of pouerty, [d] *Pauper in natiuitate, pauperior in vita, pauperimus in cruce:* So poore in his birth, that hee was borne in another mans ſtable; ſo poore in his life, that he ſaid of himſelfe, [e] *the Foxes haue holes, and the birds of the heauen haue neſts: but the ſonne of man hath not whereon to reſt his head.* So poore when he was dead, that he was buried in another mans tombe, Matth. 27.60. His pleaſure was pruned by the knife of ſorrow, Lament. 1.12. *Behold, and ſee, if there be any ſorrow like vnto my ſorrow.* His familiar acquaintance was alſo cut away from him, by the knife of feare; *Iudas* betrayed him, *Peter* denied him, other forſooke him, all were diſperſed. *He did tread the winepreſſe alone, and of all people there was none to helpe him,* as [f] *Hierome* and [g] *Bernard* apply that of the Prophet Eſay, chap. 63.3.

3. The Vine is dunged, and digged, as wee reade in the fifth chapter of *Eſay*. So Chriſt was [h] dunged when the foule-mouthed [i] Iewes ſpit vpon him; and he was digged on euery ſide, when as his aduerſaries by propounding captious queſtions had caſt a trench round about him; as in asking, [k] *Is it lawfull that tribute be giuen to Cæſar or no?* If hee ſhould haue diſputed againſt the tribute, he had offended the Prince: if for the tribute, diſpleaſed the people who did beare this heauie burthen againſt their wils. See Goſpell, Sund. 23. after Trinity. Againe, they digged a pit round about him in bringing

[z] *Eſay* 53.4.
[a] *Act.* 10.36.
[b] *Heb.* 1.2.
[c] *Pſal.* 24.7.
[d] *Bernard, tract. de paſſion. dom. cap.* 2.
[e] *Mat.* 8.20.
[f] *Ialoc. Eſaiæ.*
[g] *Vbi ſupra.*
[h] *Paratus.*
[i] *Mat.* 27.30.
[k] *Mat.* 22.17.

bringing the [l] woman taken in adultery before him, and demanding *what sayest thou?* for if he should haue condemned her hee might seeme to contradict his owne sayings, [m] *I will haue mercy not sacrifice,* [n] *learne of me for I am humble and meeke.* If acquit her, he should contrary *Moses* law, Leuiticus 20.10. *The adulterer and adultereſſe ſhall die the death.* See *Bernard, de paſſione domin. cap.* 3. Moreouer Christ on the croſſe was digged, his ſide with a [o] ſpeare, his [p] hands and feet with nailes, and thoſe ſo bigge that (as [q] *Socrates* reporteth in his eccleſiaſticall hiſtory) *Conſtantine* made thereof an helmet and a bridle for his owne vſe in warre.

4. The Vine is bound vnto the wood, and faſtened vnto the wall on which it groweth: euen ſo Christ was led away [r] bound vnto *Pontius Pilate,* and nailed vnto the wood of the croſſe, ſo fettered and faſtened with bonds (as that the Church ſaith of him in the [s] Canticles) *my well beloued is as a bundle of myrrhe vnto mee. Myrrhe* being bitter and ſharpe, doth inſinuate the grieuouſnes of his paſſion, and a *bundle* the multitude of his ſorrowes. And [t] ſo Christ is vnto the Church *a bundle of myrrhe,* when as ſhee meditateth on his death and paſſion; how he was bound, that ſhee might be made free: how he was beaten, that ſhe might eſcape puniſhment: how hee was broken, that ſhe might be healed with his ſtripes, Eſay 53.5.

5. The Vine being thus planted, pruned, cut, bound, digged, dunged, ſpreades her branches farre and wide. So Christ (as calling his followers from [u] Eaſt and Weſt, hauing the [x] heathen for his inheritance, and the vttermoſt parts of the earth for his poſſeſſion) extends and [y] ſtretcheth out his branches vnto the ſea, and his boughes vnto the riuer: Christ is the Vine, and all Chriſtians are his branches. [z] All of vs are by nature drie, and fit for nothing but the fire: therefore that wee may be fruitfull and liue, we muſt firſt be graſted into Christ as into a Vine by the fathers hand: without his grace we

[l] *Iob.* 8.3.

[m] *Mat.* 9.13.
[n] *Mat.* 11.29.

[o] *Iohn.* 19.34.
[p] *Foderunt manus Pſal.* 22.17.
[q] *Lib.* 1. *cap.* 13. *ſee S. Ambroſ. orat. de mort. Theodo. in fine. & Baron. Rom.* 1. *fol.* 307.

[r] *Mat.* 27.2.
[s] *Cap.* 1.12.

[t] *Bernard. de paſſione dom. cap.* 4.

[u] *Mat.* 8.11.
[x] *Pſalm.* 2.8.

[y] *Pſalm.* 80.11.

[z] *Caluin. beza.*

can do nothing, and thorough his helpe able to doe all things, Philip.4.13. now the diuine vnion is [a] threefold. *Essential* and so God the father is all one with God the sonne, and God the holy Ghost: *personal*, and so God the sonne being made flesh is vnited to the humaine nature: *spiritual*, and so such as abide in Christ and are ioyned in spirit to the Lord are one with Christ the Lord, 1.Cor.6.17.

[a] *Giron.con.in fest.B.Marci.*

My father is an husbandman] The blasphemous [b] *Arians* obiect here that Christ and God as the vine and husbandman are of diuers natures, and that Christ as the vine must of necessity be subiect and inferiour to God which is an hunsbandman. Answere is made that a similitude runs not on foure feet, but that it standeth vpon one legge principally: now the maine drift of this comparison is not to shew what care this husbandman hath ouer the root of the vine, [c] but what he doth vnto the branches. *Euery branch that beareth not fruit he will take away, and euery branch that beareth fruit will he purge, &c.* Christ vttered this parable [d] as our mediatour and head of the Church, and hee could not haue bin the Churches head, [e] except he had bin God and man. Christ then [f] as touching his manhood was inferiour to the father, Iohn.14.28. *My father is greater then I:* yet equal as touching his Godhead. Ioh.10.13. *I and my father are one*, coequal in might and mercie. So the text here, God the father as an husbandman *purgeth euery branch that beareth fruit*, vers.2. and God the sonne likewise doth the same, vers.3. *now are yee cleane thorough the words which I haue spoken vnto you.* [g] So that Christ as God, is an husbandman so well as his father, he purgeth and pruneth the boughes of the vine so well as he, [h] *vna enim operatio patris & filij*, Ioh.5.19. *What soeuer the father doth, the same things doth the sonne also.*

[b] *Apud Ambros. de fide lib.4. cap.7.*

[c] *Theophylact. Euthym.*

[d] *August.tract. 80.in Ioan.*

[e] *Maldonat.in loc.*

[f] *Athanasius. in symbol.*

[g] *Ambros.& Augustin. vbi supra.*

[h] *Chrysostom. Theophylact. Euthym.*

Euery branch that beareth not fruit in me he taketh away] Christ exhorting his followers to continue stedfast

faſt in the faith, argueth *a pœna & præmio*, from the puniſhment of ſuch as abide not in him, and from the reward of ſuch as abide, the puniſhments of hypocrites and falſe Chriſtians which abide not in him are

Seuen
1. *They beare no fruit.*
2. Bearing no fruit they bee *cut away* from the Vine.
3. Being cut away from the Vine, they bee *caſt out* of the Vineyard.
4. Being caſt out of the Vineyard they *wither.*
5. Being withered *men gather* and fagot them.
6. Being made fagots they bee *caſt into the fire.*
7. Being caſt into the fire they *burne* in that vnquencheable flame, [i] where the worme dyeth not, and the fire neuer goeth out.

[i] *Marke* 9.48.

Firſt, they beare no fruit, for ſaith our Sauiour, *as the branch cannot beare fruit of it ſelfe, except it abide in the vine: no more can yee except yee abide in mee, for without me can you do nothing.* The *Pelagian* hereticks affirmed [k] *à Deo habemus quod homines ſumus, à nobis ipſis autem quod iuſti ſumus*, that we are men, we receiue from God: that we are good men, commeth from our ſelues, but truth it ſelfe here *contradicit & dicit, a branch cannot beare fruit of it ſelfe, &c.* This one clauſe [l] (ſaith *Auguſtine*) *corda inſtruit humilium, ora obſtruit ſuperborum*, it comforts a poore publicane, but it confounds a proud Pelagian. And that other ſentence, *(without me can ye do nothing,)* confuteth alſo the *Semipelagian*, I meane the Papiſt, auowing that a man hath a power of free will in his owne nature which once being ſtirred and helped can and doth of it owne ſelfe cooperate with grace. The word *nothing* makes very much againſt this opinion, as *Auguſtine* noteth vpon the place. For Chriſt ſaid not *ſine me parum poteſtis facere, ſed ſine me*

[k] *Auguſt. tract.* 81. *in Ioan.*

[l] *Vbi ſupra.*

me nihil.: now that wee may the better vnderſtand this controuerſie, man is to be conſidered in a foure-fold eſtate, to wit

In ſtatu { *Confectionis*, as hee was created. *Infectionis*, as he was corrupted. *Refectionis*, as he was renewed. *Perfectionis*, as he ſhall be glorified.

In the firſt eſtate we giue to the will of man a liberty of nature, *Adamus enim* [m] *acceperat poſſe ſi vellet, ſed non habuit velle quod poſſet.* In the third we grant a libertie of grace, for *if the ſonne make you free, ye ſhall be free in deed*, Iohn 8.36. The ſpirit of Chriſt which is free, Pſalm.51.12. giueth liberty to the captiues, and openeth the priſon to them that are bound, Eſay 61.1. and deliuereth vs from the power of darknes, Coloſſ.1.13. In the fourth eſtate we confeſſe a liberty of glory. All the doubt betweene vs and the Papiſts, is of the ſecond eſtate, how man corrupted is renewed, how he commeth vnto regeneration after degeneration. And yet herein we conſent that the will of man in turning vnto God and in doeing good is not a [n] ſtocke or a ſtone, in [o] all and euery reſpect paſſiue, for euery man is willingly conuerted, and by Gods grace at the very time of his conuerſion he willeth his owne conuerſion, and ſo the will of man is in ſome ſort a coworker with grace. For this end [p] *Paul* exhorteth vs not to receiue the grace of God in vaine, but to worke out our ſaluation in feare and trembling, Philip.2.12. To this purpoſe the ſaying of *Auguſtine* is very remarkeable, [q] *qui fecit te ſine te, non iuſtificabit te ſine te. Fecit neſcientem, iuſtificat volentem.* He who made thee without thee, will not iuſtifie thee without thee. What the is the maine difference betweene the Papiſts and vs in this queſtion? it is in one word this, they write that our will is a coworker with grace by the force of nature: we ſay that it workes with grace by grace. They teach that grace doth enable the will of it ſelfe to doe good workes if it pleaſe: but wee further adde

[m] *Auguſt. de correp. & grat. cap.11.*

[n] *Melanct. in loc.*

[o] *Perkins reformed Cat. Tit. freewill, & Dr. Abbot ibidem.*

[p] *2.Cor 6.1.*

[q] *Ser.15. de verbis Apoſtoli.*

adde that grace worketh in the will of man to pleaſe, to do ſuch offices as God requireth at our hands. He doth not hang his worke vpon the ſuſpended *if*, of our will, but he worketh in vs to will, and [r] *cauſeth vs to do the things that he commandeth vs to doe.* We will in deed (ſaith [s] *Auguſtine*) but God worketh in vs to will: we worke, but God worketh in vs to worke: [t] we walke, but he cauſeth vs to walke: we keepe his commandements, but he worketh in vs to keepe his commandements. In the words of *Paul, it is God that worketh in you both the will, and the worke, euen of his good pleaſure,* Philip. 2. 13.

[r] Ezechiel. 36. 27.

[s] Lib. de bono perſeuerant. cap. 13.

[t] Auguſt. cont. duas epiſt. Pelagian. lib. 4. cap. 6.

If God only made thee a man, and thou thy ſelfe haſt made thy ſelfe a good man, thy worke of neceſſity muſt be greater then Gods worke. [u] *Melius eſt enim iuſtum eſſe, quam te hominem eſſe,* our bare being is not ſo good as our better being: wherefore to ſtop thy preſumptuous mouth, and to beate the lie downe thy throate, Chriſt here ſaith expreſly, *ye can beare no fruite except ye abide in me, without me can ye do nothing.* In naturall and humane actions it is true that your will is free, yet ſee that your will is alway ſubordinate to my will: [x] *in whom ye liue, and moue, and haue your being*; but in ſpirituall things appertaining to the kingdome of heauen: *your ſelues are not ſufficient as of your ſelues to y thinke,* much leſſe to ſpeake, leaſt of all to doe that which is good.

[u] Auguſt. de verbis Apoſtoli ſer. 15.

[x] Acts 17. 28.

y 2. Cor. 3. 5.

Qui viret in foliis venit a radicibus humor.

The iuyce which is in the branch commeth originally from the root, and ſo *qui viret in foliis, &c.* The graces eminent in the ſonnes of God are from aboue, proceeding from the father of mercies and fountaine of all grace; *qui a ſeipſo ſe fructum exiſtimat ferre, in vite non eſt: qui in vite non eſt, in Chriſto non eſt: qui in Chriſto non eſt, Chriſtianus non eſt. Auguſt. tract. 81. in Euang. Iohan.* See epiſt. Sun. 11. & 12. after Trinity.

The reſt of the puniſhments here mentioned are very grieuous,

grieuous, as *to be cut away from the Vine, to be cast out of the vineyard, to wither, &c.* but the last of all is the greatest of all, I meane the *burning* of fruitlesse branches in hell fire which is vnquencheable. This of all terribles in the Scriptures is most terrible, whether we consider in it the paine of the losse, or the paine of sense: the reprobate which abide not in Christ haue paine of losse, for the *Vine* saith vnto such branches at the last day, [z] *depart from mee*, from me that am your first beginning and last end, from me that am your redeemer, from me that made my selfe man for your sakes, and receiued these wounds for your remedy, from me that inuited you with pardon, and ye would not accept it. Wherefore depart for euer from my friendship, from my protection, from my kingdome, from my paradice, from my sight. And because whatsoeuer is separated from Christ, is also separated from those who goe with Christ; in saying, *depart from me*, he saith likewise depart from mine, from the quiers of my glorious Angels, from the sweet company of my blessed mother, and from all my most happy Martyrs, Apostles, Prophets, Confessors, in a word from all the holy Saints and host of heauen, *into euerlasting fire prepared for the diuell and his Angels*. For as in [a] sinne there is an auersion from the creator, and a conuersion vnto the creatures, according to that of the [b] Prophet, *they haue forsaken me the fountaine of liuing waters, and haue digged pits, euen broken pits that hold no water*, so in the punishment of sinners (as [c] diuines obserue) there is not onely *pœna damni*, which is answerable to their auersion from the creator, but also *pœna sensus*, which is answerable to their conuersion vnto the creatures, and therefore such branches as beare no fruite are not only cast out of the sight of the Vine, and the whole vineyard: but also *gathered together*, and made the fagots and fewell of hell fire: the which in many respects is exceeding dreadfull, especially because the torments of this Ætna neuer dying

euer

[z] *Mat.25.41.*

[a] *Dion. Carthus. de 4. nouiss. part.3, art.11.*

[b] *Ieremy 2.13.*

[c] *Thom.12ª. quæst.87 art.4. Io.de combis. compend.theolog.lib.7.cap.22.*

euer frying, are both vniuerſall and eternall. Hell paine is vniuerſall, afflicting euery power of the ſoule, euery part of the body. Concerning the ſoule, the *imaginatiue* faculty ſhall be tortured with horrid imaginations, more terrible then thoſe which a deepe melancholie man ſuffers in his dreames, or then thoſe the cruell Egyptians ſaw, which (as the [d] Wiſeman ſpeakes) were *fearefull viſions, and ſorrowfull ſights, affrighting viſages of wild beaſts, and hiſſing of Serpents*, &c. Thy *will*, as hauing in nothing it owne will, is in hell of it ſelfe to it ſelfe. The *memory* ſhall be continually troubled with a fixed recordation of things paſſed, that it once poſſeſſed, and of the preſent which it now ſuffereth, and of thoſe which are to come in eternity. So that it cannot thinke vpon any thing, which in any ſort ſhould adminiſter comfort; for if it calles to mind the pleaſures it had in the world, it is for its greater torment; [e] *Materia triſtitiæ non delectationis cauſa*, ſaith *Aquine*. The *vnderſtanding* ſhall bee ſo darkened, as that it ſhall bee full of errours and illuſions, euen as a tumultuous ſea, with innumerable waues of imaginations, more bitter then gall, ſome going, other comming, all reſtleſſe.

As for the body, the damned are to bee [f] bound hand and foot, crouded together in the priſon of vtter darkeneſſe, like brickes in a fiery furnace, that they ſhall not bee able to wrinch, hauing not ſo much as a chinke where any winde may enter to refreſh them in this [g] lake of fire burning with brimſtone. Their *ſight* is affrighted with vgly diuels and darkeneſſe, their *hearing* with odious and hideous outcries, their *ſmelling* with noyſome ſtinkes, and inſupportable ſweat reaking from the filthie bodies vnder torture; their *taſt* with a raging [h] thirſt, and a rauening hunger, taſting ſuch things as are more bitter then [i] gall or wormewood; the *feeling* afflicted in euery part with intollerable flames, in compariſon whereof our earthly fire is no more then as if it were but painted. The leaſt of theſe torments named, and

[d] *Wiſd.* 17.4.

[e] *In addit. ad.* 3. *part. ſum. quæſt.* 98. *art.* 7.

[f] *Mat.* 22 13.

[g] *Apoc.* 19 20.

[h] *Luk.* 16.25.

[i] *Jer.* 23.15.

and infinite moe not named, is more grieuous then the greateſt, either ſickneſſe or ſorrow they ſuffered on earth; and yet all theſe ſhall eternally continue, without either eaſe or end. See Goſpell 1. Sund. after Trinity. *Lombard. ſent. lib. 4. diſt. vlt. & ſententiarios ibidem. Aquin in additionibus ad tertiam ſuæ ſummæ partem quæſt. 97. 98. 99. Io. de combis compend. Theolog. lib. 7. cap. 21. 22. Dion. carthuſian de quatuor nouiſſimis part. 3.* The meditations of *Luys de la puente* Ieſuite, tranſlated out of Spaniſh into Engliſh, by *Ric. Gibbons*, of the ſame ſociety, meditat. 15. 16.

Euery branch that beareth fruit will he purge] Wee collect here, firſt that our Purgatorie is in this life, while we goe from ſtrength to ſtrength, and grow from fruit to fruit in the vineyard, that is, in the Church planted in this world. 2. That the [k] word and affliction are this our Purgatorie. The word, verſ. 3. *Ye are cleane through the word which I haue ſpoken vnto you.* Cleane, not by the water in Baptiſme, but by *the word*. For ſaith [l] *Auguſtine, Detrahe verbũ & quid eſt aqua niſi aqua, ſed accedit verbum ad elementum & fit ſacramentum.* Cleare by the word, *non quia dicitur, ſed quia creditur.* The Phariſies and other hypocrites heard the word of Chriſt, but they were not hereby purged, becauſe they did not beleeue the word of Chriſt. Our fruit then ariſeth from faith; it is faith (as S. [m] *Peter* telleth vs expreſly) that purifieth our hearts. And ſo [n] *Rupertus* expounds the words of Chriſt here, you are cleane, becauſe you beleeue that which I haue ſaid vnto you concerning my death and reſurrection, how I muſt die for your ſinnes, and riſe againe for your iuſtification, and goe away to prouide a place for you. But becauſe the fleſh is ſo fraile that we cannot doe that [o] good we would, but the euill we would not; Almighty God hath appointed for vs another [p] Purgatorie; to wit, affliction, and the Croſſe, the which is Gods rod wherewith he [q] ſcourgeth euery ſonne he receiueth, and *purgeth euery branch that beareth*

[k] *Io. Frith preface before his anſwere to Raſtals dialogue.*
[l] *Tract. 80. in Ioan.*
[m] *Act. 15. 9.*
[n] *In loc.*
[o] *Rom. 7. 19.*
[p] *Tyndal. prolog. vpon Gen.*
[q] *Heb. 12. 6.*

reth fruite, that it may bring forth more fruit. [r] The branch of the Vine that is cut vntill it bleed and weepe, beares the greater grapes, and so the good man is best vnder the crosse; [s] tribulation bringeth forth patience, and patience experience, & experience hope, &c. [t] *Tanta summi patris est pietas, vt etiam ira eius ex misericordia sit.* Our heauenly father is so good to vs his children, that euen his anger is out of mercy, destroying the flesh to saue the spirit, 1. Cor. 5. 5.

[r] *Aretius in loc.*

[s] *Rom. 5. 3.*

[t] *Paulin. epist. lib. 2. epist. 2.*

3. We note from hence, that no man in this world is throughly perfect, euen the best of the Saints haue need to bee purged, that they may bring forth more fruit. They be saith [u] *Augustine, Mundi & mundandi,* not so pure, but that they must [x] encrease more and more: *Mundat itaque mundos, hoc est fructuosos, vt tanto sint fructuosiores quanto fuerint mundiores.* See Epist. 2. Sund. in Lent.

[u] *Tract. 80. in Ioan.*

[x] *1. Thess. 4. 1.*

The Epistle, IAMES 1. 1.

Iames the seruant of God, and of the Lord Iesus Christ, &c.

THis Epistle consists of 3. parts; a
- Subscription, *Iames the seruant of God, and of the Lord Iesus Christ.*
- Inscription, *To the twelue tribes that are scattered abroad greeting.*
- Prescription, *My brethren, count it exceeding ioy when ye fall into diuers tentations.*

Iames] Here two questions are moued ordinarily. The first concerning this Epistles authority. The second concerning this Epistles author. As for the first, I refer you to S. *Hierom. Catalog. script. eccles. in vita Iacobi Iusti. Sixt. senen. bibliothec. lib. 1. pag. 25. Bellarm. de verbo dei. lib. 1. cap. 18. Dr. Whitaker, respon. ad Campian.*

pian. rat. 1. *Tyndal* Prologue vpon S. *Iames*. Doctor *Hanmer* obſeruations vpon Euſeb. Eccleſ. hiſt. in Engliſh. lib. 2. cap. 23. *Rogers* explanat. of the confeſſion of England, art. 6. *Aretius, Caluin, Marlorat. argument. & prolegom. in epiſt. Iacob.*

As for the ſecond *quare*, there were two bleſſed Apoſtles of this name, [y] *Iames* the ſonne of *Zebedeus*, and *Iames* the ſonne of *Alpheus*. Now this Epiſtle was not penned (as herein the [z] moſt and beſt Diuines accord) by *Iames* the ſonne of *Zebedeus*, ſo hee was ſlaine by cruell *Herod*, about the beginning of the preaching of the Goſpell, Act. 12. But by *Iames* the ſonne of *Alpheus*, called elſe where *Iames the* [a] *leſſer, and Iames the* [b] *Lords brother*: this *Iames* was the [c] firſt Biſhop of Hieruſalem, of ſuch vpright carriage toward men, as that hee was ſurnamed [d] *Iuſtus*, and of ſuch indefatigable deuotion in his prayers vnto God, that (as [e] *Hegeſippus* reportes) his knees were like a Cammels knee, benummed and made hard by reaſon of his continuall kneeling. And S. [f] *Chryſoſtome* further addeth, that his forehead alſo became brawnie, through his daily proſtrating himſelfe vpon the pauement in the Temple. The which I note, to condemne the proud and irreuerent behauiour of many, who comming into the Temple to pray, neither caſt downe themſelues as the Publican, nor yet ſtand vp as the Phariſee; but they ſit on their cuſhions (I feare in the ſeate of the ſcornfull) as if they were to bleſſe God, and not God to bleſſe them.

Seruant of God] Hee that ſerueth himſelfe, ſerueth a foole; hee that ſerueth the [g] diuell, ſerueth his enemie; he that ſerues the world, ſerues his ſeruant: the perfect and onely true freedome is to ſerue the Lord. Wherefore this ſtile is no way baſe, but exceeding honourable, deſired euen of the beſt, ambitiouſly. *Samuel* was Gods ſeruant, ſpeake Lord ſaith he, [h] *for thy ſeruant heareth thee*. *Iob* the [i] greateſt of all the men of the Eaſt was Gods ſeruant, *haſt thou not conſidered my ſeruant Iob?*

said

[y] *Mat.* 10. *Mark.* 3.

[z] *Authores vbi ſup. in text.*

[a] *Mark.* 15. 40.
[b] *Gal.* 1. 19.
[c] *See Baron. Tom.* 1. *ad an.* 63.
[d] *Euſeb. hiſt. lib.* 2. *cap.* 23. *Hieron. in eius vita. Aquin. in loc.*
[e] *Apud. Euſeb. vbi ſup.*
[f] *Hom.* 5. *in Mat.*

[g] *See the ſong of Simeon.*

[h] 1. *Sam.* 3 or
[i] *Iob.* 1 3.

said the Lord to Satan, Iob 1.8. *Dauid* stiled in holy Scripture for his excellency [k] *the King*, boasted notwithstanding of this title. *Behold O Lord, how that I am thy seruant, I am thy seruant, and the sonne of thine handmaid*, Psalm. 116.14. All the Patriarkes, and Prophets, and Apostles haue gloried in this seruice. For if it bee reputed honourable to serue the King, it is assuredly greater preferment to serue the King of Kings, and Lord of Lords. It is more credit to be a [l] doorekeeper in the house of God, then to command in the Courts of other Princes. Now God (as earthly Kings) hath some seruants in ordinary, and other extraordinary. All Christians are his sworne seruants extraordinary, for they vowed in holy Baptisme *to fight vnder Christs banner, against the world, the flesh, and the diuell, and to continue his faithfull souldiours and seruants vntil their liues end.* The true profession of the true faith is Christs liuerie, and loue is the cognisance of his liuery; for [m] faith working by loue, is the [n] wedding garment with Christs badge; by this (saith [o] he) shall all men know that ye are my Disciples, if ye loue one another.

[k] *Mat.1.6.*

[l] *Psal.84.11.*

[m] *Galath.5.6.*
[n] *Mat.22.12.*
[o] *Iob.13.35.*

Princes and Prophets are the seruants of God in ordinary, so neere to God in ordinary, so neare to God in office, that they are called Gods. A Magistrate is a finger (as it were) of Gods owne hand; a Preacher is a [p] steward in Gods owne [q] house. So Saint *Iames* (as being an Apostle) was in this sense the seruant of Iesus Christ; and [r] therefore such are deceiued greatly, who thinke that this author was not an Apostle, because hee calles not himselfe an Apostle; for first *Iude* being an Apostle, doth vse the same subscription in this Epistle, *Iudas the seruant of Iesus Christ.* 2. *Seruant* in his acception is nothing else but an Apostle; wherefore many *Greeke* copies, and the *Syriac*, and the vulgar *Latine* make this title to this Epistle, *The generall Epistle of* S. *Iames the Apostle.* Here thē obserue that to be called a Minister of Iesus Christ, is not (as the Papists obiect a-

[p] *1.Cor.4.1.*
[q] *Heb.3.5.*
[r] *Aret. in loc.*

gainſt our reformed Churches) any contemptible ſtile, ſeeing Saint *Iames* here doth afford vs a paterne, and S. *Paul*, 1. Cor. 4. 1. a patent, *ſic nos æſtimet homo vt miniſtros Chriſti*; ſo the *Romiſh* tranſlation in Latine, and the *Rhemiſh* in Engliſh, *let a man eſteeme vs as the Miniſters of Chriſt*.

Of God, and of the Lord Ieſus Chriſt] Theſe words are to be conſtrued [f] copulatiuely, *Iames* a ſeruant of Ieſus Chriſt, which is God and Lord, as Tit. 2. 13. *looking for that bleſſed hope, and the glorious appearing of the great God, and our Sauiour Ieſus Chriſt*. For the [t] mediator betweene God and man, is perfect God, and perfect man, and yet not two, but one Chriſt; one not by confuſion of ſubſtance, but by vnity of perſon, as *Athanaſius* in his Creed.

To the twelue tribes which are ſcattered abroad] The Iewes were led captiue to Babylon, & other countries, out of which it is apparant, that ſome neuer returned into Iurie: for *Paul* (as wee reade in the ſtorie of the [u] Acts) found almoſt euery where both in *Europe*, and in *Aſia*, Synagogues of the Iewes. Now this diſperſion of Gods owne people for their ingratitude toward him, is a manifeſt argument of his wrathfull indignation againſt ſinne, and it is written for our [x] inſtruction, vpon whom the ends of the world are come; for if God ſpared not his naturall branches, his peculiar encloſed yplant; [z] take heed leſt he alſo ſpare not thee, which art but a wild Oliue by nature. Remember the words of *Azariah* vnto King *Aſa*, [a] *The Lord is with you, while yee are with him: and if ye ſeeke him, hee will bee found of you: but if ye forſake him, he will forſake you*. Yet God in his wrath [b] remembers mercy; for among theſe ſcattered people ſome were gathered to the Church, and truly conuerted vnto Chriſt, vnto whom our Apoſtle wrote this excellent letter, [c] *Vt qui diſperſi erant corpore, congregarentur mente*. S. *Iames*, I ſay, ſent not this inſtruction vnto Iewes vnconuerted, [d] for then hee would

[f] *Aret. & Marlorat. in loc. Deus quoad diuinitatem, dominus quoad humanitatem. Aquin. in loc.*
[t] 1. *Tim.* 2. 5.
[u] *Cap.* 13. 14. 18. 4. 19. 8.
[x] 1. *Cor.* 10. 11.
[y] *Eſay* 5. 7.
[z] *Rom.* 11. 21.
[a] 2. *Chron.* 15. 2.
[b] *Aabakuk.* 3. 2.
[c] *Aquin. in loc.*
[d] *Aretius.*

would haue proued that Ieſus was the ſonne of *Mary*, the Meſſias of the world, promiſed to the fathers. If he had written vnto the Iewes in generall, hee would (as S. *Matthew* did) haue penned *a booke of the generation of Ieſus Chriſt the ſonne of Dauid, the ſonne of Abraham*, &c. But his greeting is vnto ſuch Iewes as were turned Chriſtians, exhorting them to make demonſtration of their faith out of their workes, leading a life anſwerable to their profeſſion; for the light of the Goſpell appearing, [e] teacheth vs that we ſhould denie vngodlines, and worldly luſts, and that we ſhould liue ſoberly, righteouſly, and godly in this preſent world. To conuert Iewes he wrote principally, but that which is ſaid vnto them, is ſaid vnto vs, and all; [f] in which reſpect this letter is entituled, *The generall or Catholike Epiſtle of S. Iames.*

Greeting] This kind of ſalutation hath occaſioned [g] ſome to doubt of this Epiſtles authority; Saint *Peter* and S. *Paul*, in their inſcriptions haue *grace and peace*, Saint *Iude*, *mercy, and peace, And loue bee multiplied vnto yon.* But this (as they thinke) is prophane, taken rather out of *Platoes Academie*, then out of *Chriſts ſchoole*. For [h] *Plato* reports that in Greece the Phyſitians ſalutation is, ὑγιαίνειν, the Philoſophers εὐπράττειν, and the vulgars χαίρειν. [i] Anſwere is made that this forme of ſaluting, although it were common among the Heathens, is notwithſtanding apoſtolicall, and that a paterne hereof is found, Act. 15. 23. *The Apoſtles, and the Elders, and the brethren, vnto the brethren of the Gentiles in Antiochia, and in Syria, and in Cicilia, χαίρειν, greeting.* 2. Saint *Iames* being a [k] ſpiritual Phyſitian wiſheth here perfect health of the [l] ſoule ſo well as the body. 3. χαίρειν, ſignifying to reioyce (conſidering he wrote to people diſperſed, and diſtreſſed vnder the Croſſe) is both as fit, and as full as the ſalutation of peace; for there is no true ioy in the ſpirit, without peace of conſcience, Rom. 14. 7. *The kingdome of God is not meate nor drinke, but righteouſnes*

[e] *Tit. 2. 12.*

[f] *Oecumen. Aretius.*

[g] *Caietan. in loc.*

[h] *Epiſt. ad Dionyſ.*

[i] *Bellarm. de verb. dei. lib. 1. cap. 18.*

[k] *Marlorat.*

[l] *Salutem in preſenti, gratiæ: in futuro, gloriæ. Aquin. in loc.*

and peace, and ioy in the holy Ghoſt, an [m] vpright life breedes in the iuſtified peace of conſcience, and peace of conſcience makes a ioyfull heart.

My brethren count it exceeding ioy, when ye fall into diuerſe temptations] Wee reade Acts 8. that there was a great perſecution againſt the Church at Hieruſalem, and that all the conuerted Iewes were ſcattered abroad thorow the regions of Iudea and of Samaria. Now for the comfort of theſe diſtreſſed profeſſours (as [n] ſome coniecture) S. *Iames* wrote this inſtruction: and becauſe their condition vnder the croſſe was vnto fleſh and blood exceeding grieuous, he beginneth [o] *à re ipſa*, with this exhortation [p] aptly, *count it all ioy when ye fall into diuerſe temptations*. He that ſuffers as a [q] murtherer, or as a theefe, or as an euill doer hath hereby griefe of heart, but *bleſſed is the man that endureth temptation* in Chriſts cauſe. To caſt our ſelues into temptation affordes matter of ſorrow, but if we for righteouſnes ſake by Gods appointment *fall into ſundry temptations* our ſorrow ſhall be turned into ioy, Iohn 16.20. Here the Goſpell and Epiſtle meet, our Apoſtle (*count it for exceeding ioy when ye fall into diuers temptations*) is anſwerable to Chriſts (*let not your hearts be troubled*) and both are fitly read on this day, which is ſolemnized to the praiſe of God in commemoration of the ioyous Martyrdome of two bleſſed Apoſtles, Saint *Philip*, who for the conſtant profeſſion of the Chriſtian faith (as [r] *Hyppolitus* reportes) was vnder *Domitian* the cruell Emperour crucified with his head downeward, and S. [s] *Iames* euen for the ſame cauſe being Biſhop of Hieruſalem was caſt downe headlong by the Scribes and Phariſees from the pinnacle of the temple, and afterward ſtoned, and finally brained with a Fullers club.

This exhortation to conſtant cheerefulnes vnder the croſſe for the Goſpell is preſſed here by diuers and ſundry reaſons (as [t] expoſitours haue well obſerued) all which in breife may bee reduced either to the fruit, or elſe

[m] *Aretius in Rom.14.17.*

[n] *Aquin. in loc.*

[o] *Aretius.*
[p] *Beza.*

[q] *1.Pet.4.15.*

[r] *Apud Baron. Rom. Mark. may 1.*
[s] *Hegeſippus apud Euſeb. hiſt.lib 2 cap.23. & Hierom. in vita eius & alij.*

[t] *Aretius. Beza. Piſcator.*

elſe to the root of this Chriſtian vertue. The fruit in this world, *knowing this that the trying of your faith gendreth patience, and let patience haue her perfit worke, &c.* There is a twofold temptation (as [u] *Auguſtine* told *Conſentius*) *vna deceptionis, altera probationis*: a temptation to deceiue, which is from the diuell and our owne concupiſcence, verſe 13.14. of this preſent Chapter. Againe, there is a temptation to proue and improue, the [x] which is from God, and ſo ſuffering for the Goſpell is termed here *temptation*, and a *triall of our faith*. The fruit in the world to come is eternall happines, verſ. 12. *Bleſſed is the man that endureth temptation, for when he is tryed he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.* See Goſpell appointed for this day.

As for the root, *if any lacke wiſedome*, [y] that is true iudgement how to beare the croſſe, *let him aske it of God*: he is *a giuing God*, from him is euery good and perfect gift, verſe 17. *Ergo*, he giueth alſo this: *he giueth vnto all indifferently* without any reſpect of perſon: exclude not thy ſelfe from an vniuerſall number, he *liberally* giueth, and *vpbraideth not* after he hath giuen, hee giues for the meaſure fully, for the manner cheerefully. Wherefore come to him, and aske of him in faith, and it ſhall be giuen vnto you. See Goſpell Sun. 5. after Eaſter.

[u] *Epiſt.* 146.

[x] *See Druſius. annot. in loc.*

[y] *Aquin. Arctius. Caluin.*

The Goſpell, IOHN 14.1.

Ieſus ſaid to his diſciples, let not your hearts be troubled, &c.

THe Prophet [z] *Dauid* ſaith, *a troubled ſpirit is an acceptable ſacrifice to God*, and it [a] *was good for me that I was in trouble*. How then is it true which is here ſaid by the ſonne of *Dauid*, *let not your hearts be troubled?*

[z] *Pſalm.* 51.17.
[a] *Pſalm.* 119.71.

anſwere is made that the paſſions of the minde as anger, feare, delight, and the like, are in their owne nature, [b] neither ſimplie commendable, nor yet abſolutely vituperable, but either good or bad as their obiects and endes are good and bad. To bee troubled for ſinne is a [c] *godly ſorrow, cauſing repentance to ſaluation, not to bee repented of*, and therefore grieue for offending God, and [d] grieuing his ſpirit, yea grieue much becauſe thou canſt grieue no more. [e] But an inordinate trouble for the things of this world, ariſing either out of enuy, ſluggiſhnes, or impatience, is forbidden in this ſentence, *let not your hearts be troubled*. The diſciples as yet ambitiouſly ſought after worldly honour, conceiuing that Chriſt ere it were long would [f] reſtore the kingdome of Iſrael, and ſo prefer them in his kingdome on earth [g] at his right hand and at his left, as yet they did expect a crowne not a croſſe. Wherefore Chriſt vnderſtanding that they were diſmayed at his words, in the former Chapter at the 43. verſe (*little children yet a little while am I with you, ye ſhall ſeeke me, but whether I goe can ye not follow me now*) he commeth in this preſent vnto that which is [h] *Euangelij caput & ſumma* the cheife part in the whole body of his Goſpel, namely, *to* [i] *binde vp the broken hearted, and to comfort ſuch as mourne in Sion. Iſaac* the ſigne of Chriſt is interpreted laughter, [k] inſinuating that Chriſt ſhould be *the conſolation of Iſrael, and great ioy to all his people*, Luke 2.10.25. *feare not* (as [l] one notes) is the firſt word in the firſt annunciation of his [m] conception, and the firſt word in the firſt annunciation of his [n] birth, and the firſt word in the firſt annunciation of his [o] reſurrection, and almoſt the laſt words in his laſt exhortation a little before his death, are, *let not your hearts be troubled, and* [p] *be of good comfort*, ſtrengthening his followers, and ſweetening his croſſe by diuers forcible reaſons, in our text by two more principally.

[b] *Ariſt. ethic. lib. 1. cap. 5.*
[c] *2. Cor. 7. 10.*
[d] *Epheſ. 4. 30.*
[e] *Paratus & paludenſis ſer. de S. Philip. & Iacob.*
[f] *Acts 1. 6.*
[g] *Mat. 20, 21.*
[h] *Ferus com. in loc.*
[i] *Eſay 61. 1.*
[k] *Ambroſ. de Abraham. lib. 1. cap. 5.*
[l] *Martin. Mollerus in Euangel. S. Philip. & Iacob.*
[m] *Luke 1. 30.*
[n] *Luke 2. 10.*
[o] *Mat. 28. 5.*
[p] *Iohn 16. 33.*

The

The { 1. Is taken from the buckler of faith, *ye beleeue in God beleeue alſoin me.*
2. From the holde of hope, *in my fathers houſe are many manſions, &c,*

Ye beleeue in God beeleue alſo in me] Concerning the fourefold reading of theſe words examine, *Ianſen. concord. cap.* 134. *Eraſmus annot. & Maldonat. com. in loc.* I take them as I find them here, *ye beleeue in God, &c.* the Saints in olde time [q] thorough faith haue ſubdued kingdomes, wrought righteouſnes, obtained the promiſes, ſtopped the mouthes of Lyons, quenched the violence of fire, eſcaped the edge of the ſword, of weake were made ſtrong, waxed valiant in battell, and turned to flight the armies of Aliants. In a word faith is a ſhield where with ye may quench all the fiery darts of the diuell, Epheſ. 6. 16. If ye beleeue them in God, and caſt all your care on him, he that is [r] the father of mercies and God of all comfort, will aſſuredly ſo [ſ] care for you, that ye ſhall not any longer be *troubled in your hearts*, a little faith euen ſo ſmall as a graine of muſtard ſeed is able to remoue mountaines of diſtruſt out of your ſoule. faith is a buckler, and a buckler guardeth eſpecially the head and the heart, [t] that is the vnderſtanding and the will, [u] *vt non turbetur intellectus, non formidet affectus.* Here humane weaknes doth obiect (as *Philip* at the 8. verſe) *Lord, ſhew vs the father and it ſufficeth vs.* It is true that we beleeue God, and beleeue in God alſo, but yet our hearts are troubled thirſting after his ſight and ſenſible knowledge, we would faine ſee that we beleeue, ſo *Moſes* in the 33. Chapter of Exodus, *I beſeech thee ſhew me thy glory*, to whom anſwere was made by the Lord, *thou canſt not ſee my face, for there ſhall no man ſee my face and liue: yet behold, there is a place by me, and thou ſhalt ſtand vpon the rocke, and while my glorie paſſeth by I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I paſſe by, then I will take away mine hand, and thou ſhalt ſee my backe*

[q] *Heb.* 11. 33.

[r] 2. *Cor.* 1. 3.
[ſ] 1. *Pet.* 5. 7.

[t] *Diez. com.* 1. *in feſt. Philip. & Iacob.*
[u] *Ferus com. in loc.*

parts, but my face shall not be seene.

x *Melanc. post. con. de S. Philip & Iacob.*

x This *rocke*, is Christ as *Paul* in another case, 1. Cor. 10. 4. and the Church is *a doue in the holes of the rocke*, Cant. 2. 14. Whosoeuer then is placed in Christs Church, and hath faiths eye, may see God in his

y *Ex postico tergo non ex antica facis. Ram. de relig. lib. 1. cap. 9.*

y hinder parts as in the world hee passeth by, that is, in his workes of creation, and redemption, and preseruation of his people: though he may not read Gods *priora*, yet he may know Gods *posteriora*, beholding him in his wonders, in his words, in his sacraments, in his sonne principally, being

z *Heb. 1. 3.*

z *the brightnes of his glory and expresse character of his person:* as Christ in our text, *he that hath seene mee, hath seene also my father, I am in the father, and the father in mee.*

a *Illephons. giron. & Piscator in loc.*

a Hereby prouing himselfe to be God. 1. For that we must only beleeue in the Creator, and not in any creature. 2.

b *Theophylact.*

b Because God only knowes the secret perturbation of the heart, and

c *Marlorat.*

c if ye beleeue that I am God, ye must also confesse that I am

d *Psalm. 46.*

d present helpe in trouble, willing and able to relieue

e *Rom. 8. 31.*

you, for if e God be with you who can stand against you. Why then are your hearts troubled, as if he should haue said;

f *Chrysost. & August. tract. 67. in Ioan.*

f albeit I am to suffer death as man, yet I will on the third day raise my selfe againe from the dead as God: it is expedient for you that I dye for your sinnes, and rise againe for your iustification, and so *prepare a place for you in my fathers house, that where I am there you may be also.*

In my fathers house are many mansions] Saint *Paul* hauing at large disputed of the resurrection in his first Epistle to the Corinthians 15. Chapter, prouing that the dead shall rise againe by manifest and manifold arguments taken out of the bookes aswell of nature as of Scripture; concludeth in fine, *therefore my beloued brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lord, for as much as ye know that your labour is not in vaine.* So Christ in the Gospell vnto his followers,

g *Iohn 16. 33.*

g *In the world ye shall haue affliction, and all the*

the wicked of the world shall [h] *hate you for my names sake, they shall scourge you in their Synagogues, and persecute you from City to City*, not affording so much as *an* [i] *hole wherein to rest your head* in peace, yet let not your hearts be troubled as long as *in my fathers house there be mansions, and I goe to prepare a place for you.* The Church militant on earth is often called in holy [k] Scripture *Gods house*, [l] wherein he hath a great *many mansions* as [m] dwelling in our hearts by faith, and we likewise haue many places of preferment, *some being Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers*, Ephes 4.11. It is true that God and we too dwell here, but it is (saith [n] *Iob*) in houses of clay whose foundation is in the dust, or (as *Paul* speakes) in earthly tabernacles set vp to day and pulled downe to morrow: [o] *non habemus hic manentem ciuitatem*, in this world we haue no continuing City. For our kingdome which cannot be shaken, Heb. 12. 28. Our habitation which is euerlasting, Luke 16.9. Our inheritance that fades not away, 1. Pet. 1.4. Our dwelling place mentioned in our text by Christ *is not made with hands, but eternall in the heauens*, 2. Cor. 5. 1. Our best houses on earth albeit neuer so gorgeous, and neuer so glorious, hauing (if it be possible) walles of gold, and windowes of Saphire, are not withstanding no better then Innes *for strangers and pilgrimes*, 1. Pet. 2. 11. Our [p] *mansions* and places of abode for euer are in Hierusalem aboue, which is without either death or danger, Apocalyp. 21. 4. Wherefore seeing we beleeue in God, and [q] looke for the blessed hope and glorious appearing of our Sauiour Christ (*who when he commeth againe shal recine vs vnto himselfe, that where he is in his fathers house, there we may be also*) let vs say with [r] *Dauid, Why art thou so heauie O my soule? and why art thou so disquieted within mee? O put thy trust in God*, and hee shall one day [s] satisfie thee with the plenteousnes of his house, [t] for there is not only roome for Christ in Gods house, but also place for all

[h] *Mat.* 10. 22.

[i] *Mat.* 8. 20.

[k] 1. *Tim.* 3. 15. *Heb.* 3. 2.

[l] *Paludensis.*

[m] *Ephes.* 3. 17.

[n] *Iob.* 4. 19.

[o] *Heb.* 13. 14.

[p] *Vide Maldonat. in loc.*

[q] *Tit.* 2. 13.

[r] *Psalm.* 43. 5.

[s] *Psalm.* 36. 8.

[t] *Erasmus. Marlorat. Iansen.*

all his followers: the *mansions* of heauen are *many*, the least of all his souldiers, if they [u] fight a good fight, and continue [x] faithfull vnto death, is rewarded with an [y] incorruptible crowne of glory, hauing for his inheritance, no lesse then a whole kingdome. Againe, these mansions are *many*, [z] because the Saints in heauen haue diuerse degrees of glory. So *Paul*, 1. Cor. 15. 41. *There is another glory of the Sunne, and another glory of the Moone, and another glory of the Starres, for one Starre differeth from another in glory: [a] so likewise in the resurrection of the dead.* A [b] great vessell and a little, dipped in the same well, hold notwithstanding diuers measures, according to their capacity: so in Gods house, euery chosen vessell of honour is filled vp to the brim with the water of life, but the better hath vndoubtedly the bigger mansion, he that held more charity here, shall haue more clarity hereafter. Yet (as *Augustine* notes vpon our text) *Non erit aliqua inuidia imparis claritatis, quoniam regnabit in omnibus unitas charitatis.*

[u] 2. *Tim.* 4. 7.
[x] *Apoc.* 2. 10.
[y] 1. *Pet.* 5. 4.
[z] *Augustine. Aretius. Maldonat.*
[a] *See Luther, Anselme. Lombard. in loc. Pauli.*
[b] *Paludensis.*

I goe to prepare a place for you] It is said, Matth. 25. 34. That the mansions in Gods house were prepared before the foundation of the world; how then is it true that Christ at this time goeth to prepare a place? [c] Answere is made, that the mansions indeed are prepared from all eternity, but the men who shall inhabit them, as yet were vnprepared. It was expedient therefore that the redeemer of the world should die for their sinnes, and rise againe for their iustification, and ascend into heauen to take possession of this kingdome, and to set open the doores of these prepared mansions vnto his followers, as also to send vnto them a comforter, and a conductor, euen the spirit of truth, who might leade them in the right way to this place. So Saint [d] *Augustine* acutely, *Parat quodammodo mansiones, mansionibus parando mansores.* Hee prepareth a place, by making men fit for the place. [e] For election is in Christ, and through

[c] *Luther. Rupert.*
[d] *Tract. 68. in Ioan.*
[e] *See Marlorat. in loc.*

through Christ, and so consequently, *none come to the Father but by the Sonne*, wee passe by the kingdome of grace, to the kingdome of glory, for without [f] holinesse it is impossible to see God. Touching other readings, I referre you to *Iansen. concord. cap.* 134. *and Erasmus annot. in loc.*

[f] *Heb.* 12. 14.

Lord we know not whether thou goest] S. *Thomas* and S. *Philip* were so good proficients in Christs schoole, that their master in the former chapter at the 10. verse, said of them and of the rest of their fellowes (excepting *Iudas* the traitor) *ye are cleane*; and Saint [g] *Peter* as the [h] mouth of the company professed openly, *To whom shall we goe, thou hast the words of eternall life, and we beleeue and know that thou art the Christ, the sonne of the liuing God:* And yet their faith in the houre of tentation (as you see) was so weake, that Saint *Thomas* said, *Lord we know not whither thou goest.* And Saint *Philip*, *Lord shew vs thy Father, and it sufficeth vs.* Now these things are written for our [i] comfort; for if these great pillars of the Church had such a shake, let vs not despaire, though happily sometime many mountaines of distrust arise in our troubled harts. Assure thy selfe thou hast a good measure of faith, if thou feele want of faith. [k] As a woman that feeleth the mouing of the child in her body, though very weake, assureth her selfe that she hath conceiued and goeth with child: so if wee haue these good affections, and vnfaigned desires of faith in our soule; if hungring and thirsting after righteousnes wee say with the man in the [l] Gospell, *I beleeue, Lord help mine vnbeleefe*: let vs not in any case doubt, but that we haue the holy spirit (who is the giuer of these godly motions) dwelling in vs, and so consequently that wee haue true faith. It is said, Psalm. 10. 19. that *the Lord heareth the desire of the poore*, yea that *he fulfilleth the desires of all such as feare him*, Psalm. 145. 19. It is sufficient then (in the middest of any grieuous tentation) if thou truly desire to repent and beleeue. For God (accep-

[g] *Ioh.* 6. 68.
[h] *Bullinger in loc. citat.*
[i] *Luther. post in loc.*
[k] *Taffin markes of Gods children.*
[l] *Mark.* 9. 24.

(m accepting the will for the deed) n taketh a heart desirous to repent and beleeue, for a penitent and a beleeuing heart indeed. It is recorded in the 20. chapter of S. *Iohns* Gospell, that *Mary Magdalene* seeking Christ at his sepulchre, found afore she felt him. He talked with her, and stood nigh her, and comforted her; and yet the text saith at the 14 verse, *she knew not that it was Iesus.* In like sort the spirit of Christ is sometime present with vs, and within vs, o helping our infirmities, albeit we haue little sight or sense therof; he is a secret friend, and doth vs often most good when we least perceiue it. Saint *Thomas* here said, *we know not the way, nor whither thou goest*, and yet truth it selfe auowed the contrary, *Whither I goe ye know, and the way ye know.* They knew the way, but they did not know that they knew, saith p *Augustine, Sciebant isti, sed se scire nesciebant.* See the song of S. *Symeon*, and the grace of our Lord, &c. in the Liturgie,

I am the way, the truth, and the life] That is (as q *Ferus*) *Exordium salutis, ergo via: medium salutis, ergo veritas: finis salutis ergo vita.* The beginning of heauenly happinesse, and therefore *the way*: the meane, and therefore *the truth*: the end, and therfore *the life.* r *Via incipientium, veritas proficientium, vita perfectorum.* Or as s *Euthymius*, if I am *the way*, then I am able to bring you to *the mansions in my fathers house*: if *the truth*, I lie not in saying, *I goe to prepare a place for you*: if *the life*, then neither t Angels, nor principalities, nor things present, nor things to come, nor height, nor depth, not death it selfe, shall separate you from me; but *I will receiue you to my selfe, that where I am, there ye may be also.* Or as u *Leo* the great, *Via conuersationis sanctæ, veritas doctrinæ, diuinæ, vita beatitudinis sempiternæ.* The which is expressed by S. x *Bernard*, in these words elegantly, *Via in exemplo, veritas in promisso, vita in premio.* The way, in my workes, and the *truth* in my words, and the *life* in my rewards. y *Via ducens, veritas lucens, vita*

m 2. Cor. 8. 12.
n Bradford. epist. to Careless.
o Rom. 8. 26.
p Tract. 69. in Ioan.
q Com. in loc. Idem fere Caluin & Marlorat.
r Ferus vbi sup.
s In loc. idem Chrysost. & Theophylact.
t Rom. 8. 38.
u Ser. 2. de resurrect. dom.
x Ser. 2. de ascens. dom.
y Ferus vbi sup.
z Bernard tract. de gradibus humil. in prin.

vitu paſcens. [z] With ſuch as wãder in a bie way, I am the High *way*: to ſuch as are doubting in the way, I am the *truth*: vnto ſuch as are wearied vnder their heauie burthen in their courſes, I am the *life*. Or as *Cyril* vpon the place, for as much as we ſhall aſcend to the *manſions in Gods houſe* by faith, hope, charity, (of all which onely Chriſt is the donor) he may be tearmed the *way*, for giuing vs an [a] example ŷ we ſhould loue one another, as he hath loued vs: ŷ *truth*, in deliuering ſuch infallible rules of faith: & the *life*, by cõforting vs with an aſſured hope that we ſhal one day raign with him in his fathers houſe for euermore. Thus Chriſt is [b] *via, in qua per charitatem ambulare: veritas, cui per fidem adhærere: vita, ad quã per ſpẽ attolli debemus*: [c] or as *Aug.* Chriſt is the truth, & the way, *qua itur*; & the life, *quo itur*. And in [d] another place, *Per me, venitur ad me, prouenitur in me, permanetur in me.*

[c] Other taking this phraſe for an hebraiſme, conſtrue it thus, *I am the true way leading to life which is euerlaſting.* Or, *I am the way to truth and life*, making *truth* and *life* but *Epitheta* to *way*. Or I am the way, and the true light going before you in the way to life, as hee doth [f] expound himſelfe in the words immediately following, *No man commeth to the father but by me*, called [g] elſe where the light, as well as here the life; which occaſioned [h] *Bernard* to ſay, *Nos populus tuus, & oues paſcuæ tuæ ſequamur te, per te, ad te.* I will end this obſeruation with a meditation of S. [i] *Ambroſe*, *Ingrediamur hanc viam, teneamus veritatem, vitam ſequamur. Via eſt quæ perducit, veritas eſt quæ confirmat, vita quæ per ſe redditur. Suſcipe nos domine quaſi via, confirma quaſi veritas, viuifica quaſi vita, nam in te ſumus, viuimus, mouemur; mouemur quaſi in via, ſumus quaſi in veritate, viuimus quaſi in vita eterna.*

This one ſentence doth afford many comforts vnto troubled hearts; if Chriſt bee *the way* to life, there is [k] none other name whereby we muſt be ſaued, [l] *Aliter qui vadit, cadit.* If *the truth*, all other religions oppoſite to

[z] *Bernard. tarct. de gradibus humilit. in prin.*

[a] *Ioh. 13. 15. 34.*

[b] *Vide Ianſen. concord. cap. 134. & Stapleton de vita Thomæ. Apoſt. pag. 5. 6.*

[c] *Tract. 69. in Ioan.*

[d] *De doct. Chriſt. lib. 1. cap. 34.*

[e] *Maldonat. in loc.*

[f] *Aretius. Caluin.*

[g] *Ioh. 1. 4. 5.*

[h] *Ser. 2. de aſcenſ. dom.*

[i] *Lib. de bono mort. 5. cap. 12.*

[k] *Act. 4. 12.*

[l] *Bernard. ſer. 2. in aſcenſ. dom.*

to the Chriſtian faith are either ignorant fantaſies, or elſe arrogant hereſies. If *the life*, let vs not deſpaire in death, our [m] redeemer liueth, he which is the [n] reſurrection and the life, ſhall at the laſt day raiſe our vile bodie, making it like [o] his glorious body, *receiuing vs to himſelfe, that where he is in his fathers houſe, there wee may be alſo.*

[m] *Iob* 19.25.
[n] *Iohn* 11.25.
[o] *Philip.* 3.21.

The Epiſtle, ACTS. 1.1.

In the former treatiſe (O Theophilus) wee haue ſpoken of all that Ieſus began to doe and teach.

IN this Hiſtory of S. *Luke*, two points are more principally remarkeable, namely, [p]

the { Context, or connexion of this treatiſe with his Goſpell, verſ. 1.2.
Text, or narration it ſelfe throughout the reſt of the whole booke, diuided into two [q] portions, { 1. Generall, as ſetting downe the acts of all the bleſſed Apoſtles, in the twelue former chapters.
2. Particular, as containing more ſpecially the acts of S. *Paul* in the ſixteene latter chapters.

[p] *Ardens. Caluin. Iuſtus, Fonas in loc.*
[q] *Aretius.*

In the former treatiſe] Saint *Luke* hauing alreadie penned a tract *of all that Ieſus did and taught*: He commeth in this preſent hiſtory to ſhew what his Apoſtles did and taught, [r] declaring at large that their doings and doctrine were conformable to the workes and words of their maſter. Theſe two treatiſes howſoeuer dedicated vnto one man, are notwithſtanding parted into

[r] Dr. *Fulke. argument. in act.*

into two volumes, *Vt* [r] *distinctio perspicuitatem afferret, breuitas tædium eximeret, varietas voluptate afficeret.* They be parted indeed, yet so neerely linked together, that the first words of our text are nothing else but a [t] tranſition, or (as it were) a bridge between both. In this context or preamble, three persons are to be considered especially: By whom / To whom / Of whom — the former treatise was written.

[r] *Chrysost. apud Lorin. præfat. in act.*

[t] *Ardens. Beza.*

The party writing the Gospell of *all that Iesus did and taught* was *Luke*, by birth (as [u] *Eusebius*, and [x] *Hierome* report) of *Antiochia:* by profession (as *Paul* writes, Coloss. 4. 14.) a Physitian, *Luke the beloued Physitian greets you:* by calling (as [z] some thinke) one of those seuentie Disciples our blessed Sauiour appointed, Luk. 10.1. the which is gathered by [a] *Gregorie* the great, and [b] other out of the 24. chapter of S. *Luke*, vers. 13. but [c] *Irenæus*, [d] *Tertullian*, and the most [e] ancient Doctors affirme, that he was not Christs immediate Disciple, but onely, *sectator & discipulus Apostolorum:* a follower and a Disciple of his Apostles. And this Saint *Luke* testifieth of himselfe in the first chapter of his Gospell, at the second verse, *sicut tradiderunt nobis*, &c. *as they haue deliuered them vnto vs, which from the beginning saw them themselues.* Insinuating that hee wrote his Gospell according to that which he heard of other; but this tract of *the acts of the Apostles*, according to that which he had seene himselfe.

[u] *Hist. lib. 3. cap. 4.*

[x] *Catalog. script. in vita Luc. Idem. Theophylact. & Euthym. proem. euang. Luc.*

[z] *Epiphanius hæres. 51.*

[a] *Cap. 1. præfat. in Iob.*

[b] *Theophylact. in Luc. 24. See Gosp. Easter Munday.*

[c] *Lib. 3. cap. 11.*

[d] *Lib 3. contra Marcian.*

[e] *Euseb. Hierom. vbi sup. Beda Nicephorus, & aly.*

This man is made by Gods appointment an Euangelist before *Peter* and *Iames*, who were counted to bee [f] pillars of the Church, and seemed to be great, nay ten Apostles being passed by, this poore Physitian a companion of persecuted *Paul*, and at the best but a Disciple, was preferred to set downe the Gospels history, for so he saith, *I haue made the former treatise of all that Iesus began to doe and teach.* Here then obserue that God is

[f] *Galath. 2. 9.*

is tyed to no man, he calleth whomſoeuer he will vnto whatſoeuer office pleaſeth him: hee made ſeely fiſhermen, fiſhers of men: and of g *Paul* who was ſometime a rauenous wolfe, firſt a milde ſheep, and then a diligent ſhepheard: of h *Amos* an heardman, a Prophet: of *Peter* a water man, a chiefe Apoſtle: of *Luke* the phyſitian, a great Euangeliſt. And therefore let vs not aſcribe to much vnto ſecondarie cauſes, but rather attribute all to God, who doth often greateſt acts by weakeſt agents. And let vs bee ſo much the more ready to beleeue this, becauſe *Luke* wrote this, *I haue made &c.* He was not principall author, but inſtrumentall actor in compoſing this Treatiſe: for the Goſpell is Godſ-pel, or the ghoſts-ſpell, euen the word of the ſpirit, as Saint i *Peter* teacheth vs holy men of God in olde time ſpake not according to the will of men, but as they were moued by the holy Ghoſt, k *ipſe hæc ſcripſit, quibæc ſcribenda dictauit.*

g *Galat.* 1. 22.

h *Amos* 1. 1.

i 2. *Epiſt.* 1. 21.

k *Gregor. cap.* 1. *præfac. in Iob.*

The party to whom our Euangeliſt inſcribed his Goſpell is *Theophilus*, and here the l Doctors doubt whether this name be common or proper. Cardinall m *Baronius* hath vndergone ſome paines in diſcuſſing this point, but (like himſelfe leaues it as he found it) vncertaine. If we take it for a common appellatiue, then vnderſtand that the Goſpell is written vnto ſuch as are *Theophili*, that is louers of God. The word is a peereleſſe n pearle, and may not be caſt vnto o ſwine who deſpiſe it, but opened vnto the louers of God which are ready to ſell all that they haue to buy it: euery true Chriſtian is a *Theophilus*, and euery *Theophilus* hath a Goſpell dedicated to him, as Saint p *Ambroſe* ſweetly, *Si Deum diligis, ad te ſcriptum eſt: ſi ad te ſcriptum eſt, ſuſcipe munus Euangeliſtæ, pignus amici, in penetralibus animi diligenter aſſerua.* Seing this ineſtimable Iewell is ſent vnto thee, q *keepe that which is committed to thy care*, lay it vp in the treaſure houſe of your heart, r where neither the moath and canker corrupt, and where theeues

l *Epiphan. hæreſ.* 51.

m *Annal. tom.* 1. *ad an.* 58.

n *Mat.* 13. 46.

o *Mat.* 7. 6.

p *Explanat. proæm. Euang. Luc.*

q 1. *Tim.* 6. 20.

r *Mat.* 6. 20.

theeues neither digge thorough nor ſteale. [c] *Conſumit tinea, ſi quod bene legeris, male credas. Arrius* is a moath and *Photinus* a moath, euery hereticke is a moath, as it were fretting the garment of our bleſſed Sauiour. But two reaſons induce me to thinke that *Theophilus* is a proper name. 1. Saint *Luke* ſaith, *It ſeemed good to me, to write vnto thee from point to point, that thou mighteſt acknowledge the certainty of thoſe things whereof thou haſt been inſtructed.* By which he doth [t] inſinuate, that he wrote to ſome one particular perſon whom hee had heretofore catechized by [u] word of mouth. 2. The title giuen vnto *Theophilus*, Luke 1.3: maketh Interpretors conceiue that hee was a certaine man of eminent quality: [x] ſome therefore ſay that hee was a Biſhop of *Antiochia* but [y] other that he was ſome chiefe gouernor in his common wealth, becauſe the word κράτιστος, vſed by Saint *Luke* (which we traſlate *moſt excellent*, or *moſt noble*) is the ſame which is aſcribed elſewhere to men of great command: So *Paul* to *Feſtus*, Acts 26.25. I am not mad O *noble Feſtus*, ὦ κράτιστε Φῆστε. So *Tertullus* an Orator and a great maſter of words vnto *Felix*, Acts 24.3. We acknowledge it wholy and in all places, κράτιστε Φῆλιξ, *moſt noble Felix*) with all thankes. So *Claudius* in his ſubſcription to the ſame *Felix*, Acts 23.26. (*Claudius Lyſias* τῷ κρατίστῳ ἡγεμόνι, to the *moſt noble gouernour Felix* greeting: and the title *optimus* of all other, was moſt acceptable to *Traian* the great Emperor as *Xiphilinus* out of *Dio* reports in his life.

Hence then obſerue. 1. That rich men and great men are not excluded from Gods kingdome, S. [z] *Paul* ſaith in deed *not many mightie, not many noble are called*; yet ſome mightie, ſome noble, as the noble [a] *Ioſeph* of *Arimathea*, the noble Chamberlain and Treaſurour of [b] *Candaces* Queene of *Ethiopia*, the noble men of [c] *Berea*, and here noble *Theophilus of Antiochia*.

2. Note by this example, that Chriſtians ought to ſpeake and write courteouſly, giuing titles of due reſ-

[c] *Ambroſ. vbi ſup.*

[t] *Maldonat. in Luc. 1.*
[u] *Theophylact. in Luc. 1.*

[x] *Lyranus & Nicephorus lib. 2 cap. 25.*
[y] *Theophylact. argument. in Luc. Oecumen. in Acts 1. Baronius vbi ſup. fol. 534.*

[z] *1. Cor. 1. 26.*

[a] *Marke 15. 42.*

[b] *Acts 8. 27.*
[c] *Acts 17. 11.*

ſpect vnto men of worth and worſhip, *feare, to whom feare: honour, to whom honour belongeth*, Rom. 13.7.

3. Learne from hence, that godly men ought to bee religiouſly politicke, ſo wiſe (ſaith our [d] Sauiour) as ſerpents in enlarging Gods kingdome. It is likely Saint *Luke* dedicated this preſent and that former hiſtory to noble *Theophilus*: not ſo much out of any priuate conſideration, as for the publike good of the whole Church: for if a great man in authority receiue the word, other inſtantly will embrace the ſame. This vndoubtedly was our Euangeliſts policie, and till it be our practiſe the walles of Iericho will neuer bee thoroughly pulled downe, for ſo long as the Chaplaines are of the cloſet, flattering and foſtering Nobles in their ſin: no maruaile if the [e] whole world lieth in wickednes, [f] *Citharedo principe, minus eſt nobilis*, when princes are fidlers, the people turne dancers.

[d] *Mat.* 10.16.

[e] 1. *Iohn* 5.19.
[f] *Iuuenal.*

The third perſon is of whom, and that is *Ieſus*: in the former treatiſe *we haue ſpoken of all that Ieſus began to doe and teach, &c.* Of all; how then is it true which is deliuered by Saint *Iohn* in the concluſion of his Goſpell? *there are many other things which Ieſus did, the which if they ſhould be written euery one, I ſuppoſe the world could not containe the bookes that ſhould be written.* Againe, Saint *Luke* himſelfe after hee had reported the birth of Chriſt and the purtenances thereof, addes no more of him vntill he was twelue yeare olde diſputing with the Doctors in the temple, and then he relates not of any thing what he did for the ſpace of eighteene yeare, from twelue yeare to thirtie. By which it doth appeare that all which Ieſus did and taught neither is, nor can bee written. Anſwere is made by *Chryſoſtome* and [g] other, that Saint *Luke* ſaid not, I haue written all, but *of all*: inſinuating that he wrote all that Ieſus did and taught as neceſſary to the worke of our redemption. He did not in his former treatiſe mention euery thing Ieſus did and ſaid, but only ſo much, or the chiefe heads of ſo much

[g] *Erasmus. Caluin. Aretius in loc.*

as

as was expedient to be said and done for the full accomplishment of our saluation, *all* is to be referred [h] *ad genera singulorum*, and not *ad singula generum*. [i] Here then is a pregnant text against the Papists, [k] holding *that beside the word written there be certaine traditions vnwritten, which ought to be beleeued as necessarie to saluation.* See Gospell 1. Sun. in Lent.

It is not said of all that Iesus did, but of all that Iesus *began to do and teach*: [l] by which our Euangelist intimates that his Gospel is a story not of such acts as Christ did in the beginning as God, but of that only which he did after hee was in the fulnes of time made man, and dwelt among vs, and became our Iesus. And this history Saint *Luke* [m] diuides into the *doings* and *doctrines* of Christ, and by *doings* he doth vnderstand not his morals only, but his miracles also, yea whatsoeuer Iesus either did or suffered for vs men and our saluation, recording his death as well as his life, his passions as well as his actions, and indeed they must goe together, because Christs righteousnes consists in both, in doing and in suffering, for in suffering he obeyed, and in obeying he suffered, and the very shedding of his blood (to which our redemption is ascribed more particularly) must not only be considered as it is passiue, that is a suffering, but also as it is actiue, that is an obedience, in which hee shewed his exceeding loue both to God and vs in fulfilling the law for vs. In this sense then all the sufferings of Christ are comprehended vnder the word *doing*, his resurrection also from the dead, and whatsoeuer else he wrought for our sake.

This was Christs honour that hee was *a* [n] *Prophet, mighty indeed and in word before God and all the people.* First, he *began to doe*, then *to teach*, saying to his followers, *I haue giuen an* [o] *example to you*, [p] *learne of me.* [q] Euery Doctor in like sort, must adorne the soundnes of his learning with holines of life. [r] The present inscription of this booke doth admonish vs of *action*, that a

[h] *Ardens in loc.*
[i] *Marlorat. in loc.*
[k] *Bellar. de verb. dei lib. 4. cap. 3. Melchior canus loc. com. lib. 3. cap. 3. Peresius de fraditi. assert. 2.*
[l] *Caietan. in loc.*
[m] *Arctius.*
[n] *Luke 24. 19.*
[o] *Ioh. 13. 15.*
[p] *Mat. 11. 29.*
[q] *Aretius. Calvin.*
[r] *Lorin. cap. 1. præfat. in act.*

good Apostles dutie consists in *doing*, as much as in teaching. I will here confesse ingeniously with [f] *Ardens*, *In hoc mea, & mei similium confunditur præsumptio, qui multa vobis prædico, quæ tamen non facio. Sed vtinam (fratres) per vestras orationes, ipsa confusio generet in me pudorem, pudor correctionem, correctio emendationem, vt quod prius non feci, postquam prædicauerim facere incipiam.*

[f] Hom. in epist. sen.

In the text following, two points are chiefly considerable, namely

Christs { holy conuersation with his Apostles after his resurrection for the space of 40. dayes, verse, 3.4.5.6.7.8. / glorious ascension ensuing that his conuersation, verse 9.10.11.

I haue spoken of the former often elsewhere, the latter is only proper to this our present feast, in which obserue three circumstances especially.

The { place / time / manner } of Christs ascension.

The place from whence Christ ascended (as we may collect out of this Chapter at the 12. verse) was *the mount of Olives neere* [t] *Bethanie, containing a Sabbath dayes iourney from Ierusalem.* Hee did ascend from a mount, an open, high, eminent place, [u] that he might assure the certaine truth of his ascension. If hee should haue withdrawne himselfe in secret, happily the disciples would haue doubted of his ascension, as they did a while of his resurrection: but now beholding him openly, publiquely mounting from a mount they could not but affirme it themselues, and confirme it vnto other.

[t] Luke 24.50.

[u] Calvin.

2. Christ ascended from a mount, rather then from a valley, from an high place rather then from a low: for that it was one step vnto his iournies ende, [x] hereby teaching vs not to looke for extraordinarie miracles, so long as ordinarie meanes will serue: he went so farre to heauen

[x] Maldonat. Lorin.

heauen as he could on earth, & then being on a mount, and ſo not able by naturall helpe to goe higher, *a cloud receiued him out of their ſight.*

3. It may be Chriſt aſcended from a mount, for that he deſired to ſtay ſo long, and to ſpend ſo many houres as he conueniently could in inſtructing his followers before he departed. Hereby demonſtrating his exceeding great loue to the diſciples in particular, as alſo to the whole Church in generall, as you ſhall heare further in the diſcuſſing of the circumſtances of time when Chriſt aſcended.

The mount from whence hee did aſcend was *the mount of Oliues*, and it was the [y] ſame place from whence he went to be crucified. One place ſerued to be a paſſage both to his croſſe and to his crowne, [z] ſignifying hereby that the way to heauen is by the gates of hell, as *Paul* and *Barnabas* preach, Acts 14. 22. *thorough many tribulations we muſt enter into the kingdome of God.* A wicked man in proſperity walketh as in the day, the Sunne is before, but the ſhadow behind him: a good man on the contrary walketh as in the night, his ſhadow goes before, but great light and ioy commeth afterward. *Dines* and *Lazarus* exemplifie this in the 16. of Saint *Luke*, *Dines* in his life was furniſhed with rich apparell, and filled euery day with delicate fare, there was his Sunne-ſhine: but he died and was buried, and was exceedingly tormented in hell, there was his ſhadow, nay that which is called in the [a] Scriptures *vtter darkneſſe*. *Lazarus* on the contrary was an obſcure baſe creature, full of ſorrowes in his ſoule, and ſores in his body, there was his ſhadow: but when he died hee was conueyed by glorious Angels into the boſome of bleſſed *Abraham*, there was his light and glory. It is an hard and almoſt impoſſible thing (ſaith [b] *Hierome*) that any ſhould paſſe from great pleaſures in this world to the greateſt pleaſures in the next, *vt quis hic ventrem, & ibi mentem impleat, vt de deliciis tranſeat ad delicias.*

[y] *Luke* 22.39.

[z] *Perkins expoſ. Creed art. aſcen.*

[a] *Mat.* 8.12. & 22.13.

[b] *Conſolat. ad Iulian. tom.* 1. *fol.* 208.

And as the same [m] father told *Heliodore, Delicatus es si & hic vis gaudere cum seculo, & poteris regnare cum Christo.* Here then is comfort for the disconsolate, many through lingring diseases as the dead palsie, the gout, and the like, lie bedrid, and as it were buried long before their death, insomuch as their beds which heretofore were places of rest and ease to them, are now couches of teares and misery. Yet these men hence haue great comfort if they make good vse of Gods visitation, for their bed in their sickenesse on which they suffer so much heauinesse, shall on their dying day be to them a *Bethanie*, from which they shall ascend to the kingdome of eternall happinesse.

[m] *Epist. ad Heliod. de vita Eremetica.*

Or [n] *Bethanie* signifies the house of obedience, wherfore seeing Christ was obedient vnto God his father *in all things vnto the death, euen the death of the Crosse; therfore God hath exalted him highly*, Phil. 2. 8. Through disobedience we were cast out of Paradise, and through obedience wee shall enter in againe, [o] *sola obedientia accepit palmam, & inobedientia panam.*

[n] *Paluden. ser. de ascen. dom. See Ferus ser. 3. in ascen. dom.*

[o] *August. apud. palud. vbi sup.*

I passe from the circumstances of place to the circumstances of time, *When it had spoken these things*, &c. that is, as you may reade, vers. 3. *all those things which appertaine to the kingdome of God.* After hee had [p] blessed them, and (as it is the Gospell allotted for this day) giuen them a large commission to preach, adorned with many singular priuiledges and promises, assuring them and their posterity, that hee would bee present in spirit with them alwaie [q] till the end of the world; *when hee had spoken all these things, he was taken vp on high*, &c. This sheweth euidently, that hee is a most industrious and vigilant Pastor of his Church, affecting and effecting also the good thereof. As the [r] gouerment is on his shoulder, so was hee more faithfull in Gods house then *Moses* was, Heb. 3. 5. 6. He did not ascend and (as it were breake vp schoole) till hee had instructed his Disciples in all points appertaining to their calling and his

[p] *Luk. 24. 50.*

[q] *Mat. 28. 20.*

[r] *Esay 9. 6.*

his kingdome. Now looke what care Chriſt at his aſcenſion had ouer his Church, the ſame muſt euery Maſter haue ouer his houſhold, and euery Miniſter ouer his cure, when it ſhall pleaſe God to take them out of this world. A Prophet is ſent to King [s] *Hezechia* to bid him *put his houſe in order for hee muſt die:* ſignifying hereby that it is the dutie of a good Maſter of a family to haue care not onely for the gouerment of his houſe whileſt he is aliue, but alſo that it may be well ordered when he is dead. The ſame care muſt in like ſort bee practiſed of Miniſters, according to the paterne of S. [t] *Paul, I haue kept nothing backe, but haue ſhewed all the councell of God vnto you; take heed therefore,* &c. *for I know this, that after my departing ſhall grieuous Wolues enter in among you, not ſparing the flocke.* So likewiſe S. [u] *Peter, I know that the time is at hand that I muſt lay downe this my tabernacle, I will endeauour therefore alwaies that yee may be able to haue remembrance of theſe things after my departure.* If it bee part of thy fidelity that Gods people, committed vnto thy particular charge, may be well inſtructed after thy death? O how carefull oughteſt thou to be for their good in thy life? *Rapite* (ſaith [x] *Auguſtine*) *quos poteſtis hortando, portando, rogando, diſputando,* &c. that is, in the words of [y] *Paul, Preach the word, be inſtant in ſeaſon and out of ſeaſon, improue, rebuke, exhort with all long ſuffering and doctrine.*

[s] *Eſay* 38.1.

[t] *Act.* 20.27.

[u] 2. *Pet* 1.14.

[x] *In Pſal.* 33. *con.* 2.

[y] 1. *Tim.* 4.2.

The ſecond circumſtance of time is, *while his Apoſtles beheld,* &c. If any demand why he would not haue the whole nation of the Iewes ſee him aſcend, that ſo they might aſſuredly know that hee was riſen againe from the dead, and ſo beleeue in him. [z] Anſwere is made that it is Gods good pleaſure that the myſteries of holy beleefe whereof Chriſts aſcenſion is one, ſhould rather bee learned by [a] hearing then by ſeeing, according to that of [b] *Clemens Alexandrinus*, faith is the ſoules eare. Chriſts owne Diſciples, indeed were taught his aſcenſion by ſight, that they might the better teach other

[z] *Perkins expoſit. Creed. art. aſcen.*

[a] *Rom.* 10.17.

[b] *Stromat.* 5.

who did not see, they were witnesses of these things chosen before of God for the same purpose, Act. 10. 39. 41. Whereas therefore [c] *Paul* had no witnesse of his being taken vp into the third heauen; and [d] *Eliah* one spectator onely who saw him as he went vp in a chariot of fierie horses and a whirle wind into heauen; Christ had many beholders of his ascension, hee was taken vp on high, *videntibus illis*, in the sight of all his Apostles assembled together. He did ascend, *paulatim* (as [e] *Augustine* speaks) he was neither suddenly snatched away, nor yet secretly stolne away: but *while they beheld hee was taken vp on high*, as it followeth in the manner of his ascending to be considered, *A cloud receiued him out of their sight.*

[c] 2. Cor. 12. 2.
[d] 2. King. 2. 11.
[e] Ser. 173. de tem.

Now whereas he caused a cloud to come betweene himselfe and their sight, it [f] signified vnto them that hereafter they must bee content with that which they had seene, and not curiously to seeke to know further what became of him. And the same thing is taught vs also, wee must content our selues with that Almighty God hath in his holy word reuealed, and enquire no further in things appertaining to God. His word is a sufficient lanterne to our feet, and a guide to our paths; a perfect glosse, yea a glasse of his knowne will, in which euery true beleeuer may see so much as hee need to search in this life. For the like end in giuing the Law on mount Sinai God appeared in a [h] thicke cloud; and when hee did manifest his glory in *Salomons* Temple, a darke cloud [i] filled the same.

[f] Calvin. in loc.
[g] Jam. 1. 23.
[h] Exod. 19. 9.
[i] 1. King. 8. 10.

Happily some will obiect how Christ elsewhere promised he would neuer leaue his Church, *I am alway with you till the end of the world*, Matth. 28. 20. Answere is made, that these words are to bee construed of the presence of his Godhead or spirit, not of the presence of his manhood: and therefore two glorious Angels at the 11. verse chide the Disciples hanging on his bodily presence, *Why stand yee gazing into heauen?* It is true that

that Chriſt is to be found in heauen, [k] yet not with the gazing eyes of fleſh, but onely with the ſpirituall eyes of faith. It may be further alleaged if the Godhead bee preſent on earth, then the manhood muſt of neceſſity be preſent there, becauſe both are vnited together. Our [m] Diuines anſwere this argumẽt ẏ followes not, Chriſts manhood ſubſiſts in that perſon which is euery where, *ergo*, his manhood is euery where. The reaſon is plaine, ſaith [n] *Aquine*, becauſe the ſonne of God doth not only ſubſiſt in his diuine nature, but alſo by his diuine nature: whereas hee doth not ſubſiſt at all by the manhood, but in the manhood onely; for the word was in the beginning, when the manhood was not; *God of the ſubſtance of his Father, begotten before the worlds, man of the ſubſtance of his mother borne in the world*, as *Athanaſius* in his Creed. And therefore Chriſt alway was, is, and euer will be with vs in his ſpirit, though abſent in his body; for a cloud on this day tooke him vpon high out of our ſight, [o] *whom the heauens muſt containe till the time that all things bee reſtored which God hath ſpoken by the mouth of all his holy Prophets ſince the world began.* I conclude this argument in S. P *Auguſtines* gloſſe, *Videte aſcendentem, credite in abſentem, ſperate venientem, ſed tamen per miſericordiam occultam etiam ſentite præſentem.* [p]

[k] *Marlorat. in Matth. 28. 20.*

[m] *See Perkins vbi ſup. & B. Bilſon againſt the Ieſuites, fol. 785. 787. &c.*

[n] *Contra gentes l. b. 4. cap. 49.*

[o] *Act. 3. 21.*

[p] *In Pſal 46.*

The Goſpell. MARK. 16. 14.

Ieſus appeared vnto the eleuen as they ſat at meate, &c.

[q] ALbeit religion be not tied vnto time, yet can it not be planted or exerciſed, without a due diuiding and allotting out of time for it. Euery Church therefore chuſeth vnto it ſelfe a certaine time for publike prayers, and for the preaching of the Goſpell, and for

[q] *Confeſſ. Heluet. poſt. cap. 24.*

for the celebration of the Sacraments. And for as much as it is kindly to consider euery great blessing of God in the day wherein it was wrought: it is well ordered by the true Churches, as well [r] ancient, as moderne, to solemnize the memoriall of Christs nativity, circumcision, passion, resurrection, assension, and sending of the holy Ghost on certaine set holy daies euery yeere, *ne volumine temporum ingrata subrepat oblivio*, saith [s] *Augustine*, lest happily the maruelous workes of our gracious Lord, should be forgotten in a while, which ought to be had in a perpetuall [t] remembrance.

[r] *Vide August. epist. 118. cap. 1. & lib. cont. Adimant. cap. 16*

[s] *De ciuit. dei. lib. 10. cap. 4.*

[t] *Psalm. 111. 4.*

Now Christs assension is the consummation of all that which he did, and taught, whilest hee dwelt among vs, aptly tearmed by [u] *Bernard*, *Felix clausula totius Itinerarij filij Dei*, the very [x] Sabbath of all his labour in the working of our redemption. He laboured six daies, and then he rested on the seuenth. His *nativity* was the first; his *circumcision* was the second; his *presentation in the Temple* the third; his *baptisme* the fourth; his *passion* the fifth; his *resurrection* the sixth; and then followed his *ascension*, in which hee was *receiued into heauen, and now sitteth at the right hand of God*, as hauing finished the whole worke for which hee came into the world. *Dauid* saith of the naturall Sunne, *it reioyceth as a Giant to runne his course, it goeth forth from the vttermost parts of the heauen, and runneth about vnto the end of it againe, and there is nothing hid from the heate thereof.* The which (as [z] *Augustine* and [a] other haue noted) may be well applied vnto the supernaturall Sunne Iesus Christ the sonne of [b] righteousnesse. *As a Giant he did runne his course*, there you haue his incarnation, and peregrination in the flesh: his circuit was *from the vttermost part of heauen vnto the end of it againe.* There you haue his resurrection and ascension: *nothing is hid from his heate*, there you haue his sending of the holy Ghost in the forme of fiery tongues, Act. 2. 3. As a Giant he ran his race, for he first descended into the lowest

[u] *Ser. 2. in ascen. dom.*

[x] *Raulin. ser. 2. in ascens. dom.*

[y] *Psal. 19. 6.*

[z] *Lib. 2. contra. lit. petilian. cap. 32.*

[a] *Didac. de Yanguas. con. 1. de ascen. dom.*

[b] *Malac. 4. 2.*

parts

parts of the earth, and then ascended from aboue all heauens, that he might fulfill all things, Ephes. 4. 9. 10. Wherefore seeing Christs ascension is the complement of all his doings, and of all his doctrines, our Church is worthie to be honoured, in making this festiuall one of the chiefe holidaies in the whole yeere.

In the Gospell allotted for this holy Thursday, two points are most obseruable:

- Christs goodnesse toward his Apostles, in his, namely,
  - Apparition, *Iesus appeared vnto the eleuen.*
  - Correction, *and cast in their teeth*, &c.
  - Commission, *Goe ye into all the world*, &c.
  - Consolation, *These tokens shall follow*, &c.
  - Ascension, *So when the Lord had spoken vnto them, hee was receiued into heauen*, &c.
- The Apostles obedience toward Christ, *and they went forth, and preached euery where*, &c.

Iesus appeared vnto the eleuen] Hee had often appeared vnto his followers after his resurrection, and now he manifested himselfe, *to the eleuen Apostles as they sat at meate.* Wherein hee did appeare like himselfe, full of meekenesse and mercy, giuing vs assurance that he will be present with vs, [c] *orationi incumbentibus*, at our meetings in the Temple, *Quando nec recumbentibus quidem dedignatur adesse*, seeing he vouchsafed his companie to his Apostles in their meates at the table. It is reported, Luk. 24. 43. that he did eate with them also; now this comestion (as the [d] Schoolemen out of the Fathers haue disputed) was not *egestatis*, but *potestatis*. He did eate to feed our soules, and not to fill his owne bodie, being after his resurrection immortall and impassible. That which

[c] *Bernard. ser. 1. in ascen. dom.*

[d] *Vide Suarez. in 3. Thom. disput. 47. sect. 5.*

which he did eate was not (as *Durandus* imagined) turned into the substance of his body, for as [e] *Gregorie* the great, disputes out of S. *Paul*, Rom. 6. 9. *Christ being raised from the dead dieth no more, death hath no dominion ouer him*, his glorified body needed no sustenance to preserue life. Neither was this eating (as [f] other thinke) a seeming onely to take bread, and fish, and honie: but it was a true comestion, albeit assuredly there followed no digestion, or ordinarie ejection. And so by consequence he did not eate to nourish his owne flesh, [g] but onely to cherish our faith, in that great article concerning the truth of his resurrection. [h] Or hee did in this appearing eate with his Apostles at the table familiarly, that he might hereby the better imprint in their hearts a memoriall of his sweet loue toward them. Or he did appeare to his Apostles at meate, [i] to signifie that he giueth our food in due season, and that he filleth all things with his plenteousnesse. Psal. 145. 15.

[e] *Moral. lib. 14. cap. 31.*

[f] *Apud Suarez. vbi sup.*

[g] *Gregor. in euang. hom. 29.*

[h] *Ardens hom. in loc.*

[i] *Raulin. ser. 4. in ascen. dom.*

And cast in their teeth their vnbeleefe] The Patriarks, and Prophets, and Apostles instruct vs, not only by their vertues, but also by their infirmities. As there the Disciples vnbeleefe turned in fine to the confirmation of our Creed. [k] *Dubitatum est ab illis, ne dubitaretur à nobis*, vndoubtedly some did doubt (the diuine prouidence sweetly so disposing) that all other might bee put out of doubt. And therefore [l] *Thomas* in beleeuing Christs resurrection so slackly, did vs hereby more good then *Mary Magdalene* in beleeuing so quickly, because Christs correction of his fault occasioned further direction for our faith, [m] *Infidelitas bona qua seculorum fidei militauit*. See Gospell on Saint *Thomas* day.

[k] *Leo ser. 1. de ascen. dom.*

[l] *Gregor. vbi sup.*

[m] *August. ser. 156. de temp.*

The world doth exalt first, and then humble, Prou. 14. 13. The end of the worlds mirth is heauinesse. [n] But God on the contrary first humbleth, and then exalteth. As Christ here first humbled his Apostles in rebuking their *vnbeleefe, and hardnesse of heart*, and then he doth

[n] *Diez. con. 1. in ascen. dom.*

exalt

exalt them, in making the whole world their Dioces, *Euntes in mundum, vniuerſum prædicate*, &c. Hee being the true [o] Samaritane, powred into their wounds oyle and wine; firſt [p] *vinum tribulationis*, and then *oleum conſolationis*, he [q] chaſteneth all ſuch as he loueth, and he ſcourgeth euery ſonne that he receiueth.

[o] *Luk.* 10.34.
[p] *Raulin. vbi ſup.*
[q] *Heb.* 12.6.

In Chriſts commiſſion or grant to his Apoſtles obſerue two things eſpecially,

1. Their warrant, *goe and preach*; for [r] how ſhall they preach except they be ſent; hee that runneth of his owne accord, without a calling, is a falſe Prophet, Ier. 23. 21. See Goſpell 1. Sund. after Eaſter, and 8. after Trinitie.

[r] *Rom.* 10.15.

2. Their worke, in reſpect of their
- Dioces where they muſt preach, *in the whole world to euery creature.*
- Doctrine what they muſt preach, and that is ſaid expreſſly, to be *the Goſpell.*

Concerning their Dioces, [s] it is not the meaning of our bleſſed Sauiour that his Apoſtles ſhould preach vnto liueleſſe ſtones, or ſenſeleſſe plants, or witleſſe beaſts; but he doth vnderſtand by *(all creatures)* onely men, as being an abridgement of all the creatures. Stones haue a being, but not a life; plants haue both a being and a life, but not ſenſe: beaſts haue being, life, ſenſe, but they want vnderſtanding: Angels haue being, life, ſenſe, vnderſtanding. Now man as being a little world, and as it were the compendious *Index* of Gods great booke *in folio*, participates a being with ſtones; life, with plants; ſenſe, with beaſts; vnderſtanding, with Angels: and therefore fitly called *euery creature*, as hauing the chiefe perfections of euery creature. [t] Or man may bee called *all creatures*, as being that excellent creature for whom all other creatures were made, Pſalm. 8. 6. *Thou makeſt*

[s] *Gregor. Beda. Ardens.*
[t] *Aretius. Raulin.*

make ſt him to haue dominion ouer the workes of thine hands, and thou haſt put all things in ſubiection vnder his feet. Or preach the Goſpell vnto *all creatures*, vnderſtanding onely ſuch as are capable to receiue the Goſpell. So Chriſt [u] elſewhere ſaid, *all things that I haue heard of my father haue I made knowne vnto you*, that is, *all things* which are neceſſary for your ſaluation, and are fit for you to know. And Ioh. 12.17. *If I were lift vp from the earth, I will draw all men vnto mee*, that is, all which are to be drawne. So [x] *Paul, Loue ſuffereth all things, beleeueth all things, hopeth all things*; that is, all which are to be ſuffered, and beleeued, and hoped. [y] Or preach the Goſpell vnto *all creatures*, that is, all nations, for ſo Saint *Marke* may be well expounded by S. *Matthew*, who relating this commiſſion ſaith, *Euntes ergo docete omnes gentes*, goe and teach all Nations. Hereby repealing a former edict, Matth. 10.5. *Goe not into the way of the Gentiles, and into the Cities of the Samaritans enter ye not.* That commiſſion is determined; now therfore *goe into all the world*, and preach the Goſpell vnto *all creatures*, to men of all countries and conditions whatſoeuer. This vnlimited extraordinarie commiſſion is expired and hath his end; for now the ſucceſſors of the Apoſtles, as Biſhops and Paſtors haue their peculiar prouinces, and proper Pariſhes aſſigned for their cure; [z] yet ſo, that they may preach the Goſpell of Chriſt in other places alſo where need requireth, albeit the ſame be not particularly committed vnto them. And therefore the Church of England [a] enioyneth euery learned Paſtor ſometime to preach in Chapels and Churches adioyning neare to his benefice.

As for their worke, [b] they muſt employ their time neither in ſecular actions of the world, nor yet in idle ſpeculations of the Schoole: but apply themſelues vnto preaching. *goe ye into the world and preach.* And they muſt preach not their owne wiſedome, but the Goſpel, if any man ſpeake, let him deliuer [c] oracles of God,

[u] *Iohn* 15.15.

[x] 1.*Cor.*13.7.

[y] *Ianſen. Piſcator. Maldonat.*

[z] *Dr. Whitgift defenſe of his anſwere to the admonit fol.*229.

[a] *Can.*45.

[b] *Ardens.*

[c] 1.*Pet.*4.11.

conſent-

[a] conſenting to the wholeſome words of our Lord Ieſus Chriſt, and to the doctrine which is according to godlines. And for as much as the the Law, the Pſalmes, and the Prophets are nothing elſe but as it were a preface to *the booke of the generation of Ieſus Chriſt*; I ſay for as much as Chriſt is the ſupplement of the Prophets, and end of the Law: they muſt eſpecially preach vnto the world the glad tidings of ſaluation, making this ſentence the period of all their Sermons, [e] *vnto vs a child is borne, vnto vs a ſon is giuen*: or that of Chriſt himſelfe, [f] *So God loued the world, that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* To the preaching of the Goſpell, adminiſtration of the Sacraments is adioyned, and enioyned alſo, Matth. 29. 19. *Go teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghoſt.* The which our Euangeliſt implieth here, when hee ſaith, *hee that beleeueth and is baptized ſhall be ſaued, but he that beleeueth not ſhall bee damned.* Concerning Baptiſmes neceſſity, ſee Goſpell on Trinity Sunday.

And theſe tokens ſhall follow them that beleeue] Theſe words are to bee digeſted with a little ſalt, to bee conſtrued with a great deale of caution, otherwiſe the ſimple ſoule will obiect, how ſhall I know that I beleeue, ſeeing I worke no miracles. If wee take them (as many learned and ancient [g] Diuines haue done) myſtically, then euery true beleeuer *in Chriſts name caſteth out* of his heart *deuels*, that is, euils; for euery foule ſinne is a foule fiend to man: and then his ſoule being ſound, his mouth [h] *ex abundantia cordis*, out of the hearts abundance *ſpeakes with new tongues.* His communication heretofore was impious toward God, and vncharitable toward his neighbour, his throte an open ſepulchre, his tongue deceiuing, his lips [k] flattering, his mouth full of curſing and bitterneſſe. But now hauing put on the new man, he ſpeakes in a new language words of truth and

[a] 1. *Tim.* 6. 3.

[e] *Eſay* 9. 6.

[f] *John* 3. 16.

[g] *Gregor. hom.* 29. *in Euangel. Bernard ſer.* 1. *in aſcen. dom. Ardens. hom. in loc. Ianſen. concord. cap.* 149.

[h] *Mat.* 12 34.

[i] *Pſalm.* 14 5. 6.

[k] *Pſalm.* 12. 3.

and ſobernes, Acts 26.25. Words of meekeneſſe and courteſie, Titus 3.2. Words agreeable to the wholſome words of our Lord Ieſus Chriſt and to the doctrine which is according to godlines, 1.Tim.6.3. After this compunction in his heart, and confeſſion of his mouth, if any venemous temptation be ſuggeſted he ſhall haue power to *drinke away ſerpents, and if he drinke any deadly thing, it ſhall not hurt him*, although he taſte of it a little, yet he ſhall not in any caſe ſwallow it downe to his vtter deſtruction. And laſtly, *he ſhall impoſe his hands vpon the ſicke*, and *they ſhall recouer*, that is, he ſhall out of his loue beare the [l] infirmities of his weake brethren, and [m] hide a multitude of their ſinnes, his exhortation and doctrine (*the Lord working with them*, as it is in the laſt words of our text) ſhall heale the ſicke, yea raiſe the very dead in ſinne to newnes of life.

[l] *Rom.14.1.*
[m] *Iames 5.20.*

If we take Chriſts promiſe (*theſe ſignes ſhall follow them that beleeue*) literally, then it muſt of neceſſity bee conſtrued with a few limitations and exceptions. As firſt in reſpect of the time, [n] miracles are not neceſſarie for a Church already planted, but only for a Church in planting. So *Paul* 1.Cor.14.22. *Strange tongues are for a ſigne not to them that beleeue, but to them that beleeue not:* a yong plant muſt often be watered at the firſt ſetting; but after it is once thoroughly rooted in the ground it will eaſily ſprout and ſpring without irrigation; euen ſo the Church primitiue was a while watered *by ſignes and tokens in thoſe who did beleeue:* but being now perfitly grounded in Chriſt, it may not ſay *thy wonders* O Lord, but *thy* • *word* O Lord is a lanterne vnto my feet and a guide to my pathes.

[n] *Gregor. Ardens Iuſten. vbi ſup. Idem Auguſt. de vtilitate credendi cont. Manichaeos cap.16.*

• *Pſal.119.105.*

The ſecond limitation is in reſpect of the perſons, [p] all beleeuers in the primitiue time were not workers of wonders, but only ſome few, whereof euery one had a ſeuerall gift, as S. *Paul* teacheth expreſly, 1.Cor.12.30. *Are all doers of miracles? haue all the gifts of healing? doe all ſpeake with tongues?* it is ſaid indefinitly (*them*

[p] *Aretius in loc. & Marlorat. in Mat.28.19.*

that

that beleeue) becauſe *theſe tokens* were wrought at the firſt *preaching of the Goſpell vnto euery creature* for the common good of ſuch as beleeue; but euery true beleeuer was not endued with a gift actually to worke theſe ſignes himſelfe. *Iohn* the *Baptiſt* albeit he was [q] more then a Prophet, yet he did no miracle, Iohn. 10.41. Hee had as [r] one diſtinguiſheth vpon this text, *poteſtatem faciendi miracula, ſed non actum*, a power to haue done many wonders if need had bin, but hee did act none. The meaning then of theſe comfortable words vttered by Chriſt vnto his Apoſtles are plaine, though I goe now to my father, and ſo leaue you, yet in executing your miniſtry ye ſhall haue power to worke *ſignes and tokens*, your preaching of my Goſpell vnto the world ſhall *euery where be confirmed with miracles*. I haue done many ſtrange things among you, yet [s] *I ſay vnto you verily, verily, he that beleeueth in me, the workes that I doe he ſhall doe alſo, yea greater then theſe ſhall he doe*. And he did performe ſo much as he did promiſe, for we reade that his Apoſtles *in his name did caſt out deuils*, Acts 16.18. And *ſpake with new tongues*, Acts 2.4. And *driue away ſerpents*, as *Paul*, Act. 28.5. ſhooke off a viper from his hand into the fire and felt no harme: and *heale the ſicke*, as *Peter* Acts 9.34. There was a certaine man at Lydda named *Æneas*, which had kept his bed eight yeares, and was ſicke of the palſie, to whom *Peter* ſaid, *Æneas, Ieſus Chriſt maketh thee whole; ariſe, and make vp thy bed, and he aroſe immediatly*. Yea they did *greater ſignes* in Chriſts name then Chriſt himſelfe, greater in [t] number, for whereas Chriſt wrought all his workes either about the borders, or elſe within the boundes of Iudea: his Apoſtles *preached vnto all the world, and had the word confirmed euery where with miracles*. [u] Other thinke that they did greater workes in nature, *manus eſt enim vt ſanet vmbra, quam fimbria* ſaith [x] *Auguſtine*, it was a greater miracle that the very ſhadow of Saint *Peter* as hee walked in the ſtreete ſhould heale many

[q] *Mat.* 11.9.

[r] *Maldonat.*

[s] *Iohn* 14.12.

[t] *Aretius. Arborenſis in Ioan.* 14.

[u] *Auguſtin. Beda. Rupert. in Ioan.* 14.

[x] *Tract.* 71. & 72. *in Ioan.*

sicke, Acts 5.15. Then that the hem of Christs vesture should heale one woman, who hauing an issue of blood, Mat.9.22. But here you must obserue [y] that Christ said not hee that beleeueth in me shall doe greater workes then I can, or then I will doe; but only *greater then these* which I haue done. Hereby signifying that they should not doe greater workes out of thir owne power, but only thorough his helpe. *Hoc* (saith *Euthymius*) *est demonstratio potentiæ eius qui signa dedit, non eius qui signa edit.* And *Augustin. tract.71. in Ioan. Maiora quam ipse fecit dicit eos esse facturos, sed in eis, vel per eos se faciente, non ipsis tanquam ex seipsis.* He saith [z] elsewhere *without me can ye do nothing, but in my name they shall cast out deuils, and speake with new tongues, &c.* [a] The seruant is not greater then his Lord, nor the disciple greater then his master, nor man greater then his maker. In the beginning he made [b] the world without them, and hee made [c] them also without them, and in vouchsafing to be man he made himselfe without them, [d] *ipse sine ipsis fecit hunc mundum, ipse sine ipsis fecit eos, ipse sine ipsis fecit & seipsum:* but alas what haue they without him, excepting sinne. Christ then in saying (*he that beleeueth in me shall doe greater workes then I doe*) [e] meaneth vndoubtedly this, *if our heart be so troubled, that ye can not now beleeue that I am in the father, and the father in me*: yet when *I am gone to the father, and shall in his kingdome sit at his right hand*, ye shall euidently see that I am God, and that [f] *I and my father are one*, for I will in my corporall absence from you, doe *greater workes* in you, and by you, then euer I did hitherto before you. So himselfe doth interpret himselfe in the words immediatly following, *whatsoeuer ye aske in my name, that will I doe, that the father may bee glorified in the sonne*: and againe, *if ye shall aske any thing in my name, I will doe it.* The which is agreeable to the tenour of our text, verse 17. *In my name they shall cast out deuils, &c.* and verse.20. *The Lord wrought with them, and confirmed the word with*

[y] *Theophylact. Euthym. Maldonat. in Ioan.14.*

[z] *Iohn 15.5.*

[a] *Mat.10.24.*

[b] *Iohn.1.3. Heb.1.2.*

[c] *Psalm. 100.2.*

[d] *Augustin. tract.72. in Ioan.*

[e] *Vide Marlorat. & Maldonat. in Ioan.14.*

[f] *Iohn 10.30.*

with miracles following.

He was receiued into heauen.] Saint [g] *Augustine*, [h] *Gregorie* the great, and [i] other Diuines obserue, that the foure beasts mentioned Ezechiel 1. & Apocalyps 4. mystically represent the 4. chiefe actions of Christ in his working of our redemption. *The 1. beast had a face like a man, the 2. like a bullocke, the 3. like a lyon, the 4. like a flying Eagle.* So Christ in his incarnatiō was found as *a man*, in his passion as a sacrificed *Bullocke*, in his resurrection like *a lyon*, in his ascension as a *flying* [k] *Eagle* mounting aboue the cloudes, and sitting at the right hand of God in the highest heauens. And therefore S. *Marke* relating here the glorious ascension of Christ, addes to the name *Iesus*, the title *Dominus:* so when *the Lord* had spoken vnto them, hee was receiued into heauen, [l] hereby shewing that he was Lord of all things, able to command the cloudes in heauen, as well as the cloddes on earth. He manifested himselfe to be Lord of the seas, in [m] walking on the water without a ship, and in [n] calming the stormy waues when he was in a ship. He manifested himselfe to be Lord of the land, in commanding the graue to giue forth her prisoner [o] *Lazarus* which had bin dead foure dayes. He manifested himselfe to be commander of hell, in casting out [p] Deuils, and when he did ouercome Sathan in his temptations, and [q] take from him all his armour wherein he trusted, and diuided his spoiles, openly triumphing ouer him and his, on the crosse, Coloss. 2. 15. And now to shew that he was Lord of heauen, and [r] equall with God, hee did ascend [s] farre aboue all heauens, and is (saith our text) *on the right hand of God.* To *sit* (as *Ardens* vpon the place pithily) *quiescentis, regnantis, & Iudicantis est, ergo bene redemptor noster post passionem ascensionemq; suam sedere describitur; quia post laborem requiescit, post prælium regnat, & postquam iudicatus est iudicat.*

Is Christ ascended on high? then let vs [t] seeke those

[g] *Ser. 157. de temp.*
[h] *Hom. 4. in Ezechiel.*
[i] *Rupert. Aretius. Meyer. in Apocalyp. 4.*
[k] *Vide didac. de yanguas con. 2 in ascen. dom.*
[l] *Ferus ser. 2. in ascen. dom. & Aretius. in Act. 1.*
[m] *Mat. 14. 25.*
[n] *Mat. 8. 26.*
[o] *Iohn 11. 44.*
[p] *Mat. 8. 32.*
[q] *Luke 11. 22.*
[r] *Philip. 2. 6.*
[s] *Ephes. 4. 10.*
[t] *Coloss. 3. 1. See August. ser. 174. de temp. & Greg. hom. 29. in Euang.*

things which are aboue, where Chriſt ſitteth at the right hand of God. Albeit our bodies be tied with the fetters of fleſh on earth, yet let our ſoules aſcend with the winges of faith into heauen, euen to the place from whence commeth al our helpe and hope. *Saluator noſter aſcendit in cœlũ, non ergo turbemur in terris: ibi ſit mens, & hic erit requies*, as [u] *Auguſtine* ſweetly. The way to make a ladder vp to heauen (as the ſame father teacheth in his 3. ſermon preached on this day) is to trample ſin vnder our feet, *de vitijs noſtris ſcalum nobis facimus, ſi vitia calcamus*, tread pride vnder thy feet, and thou ſhalt inſtantly paſſe one ſtep, [x] *he that humbleth himſelfe ſhall be exalted:* tread couetouſnes vnder thy feet, and it will proue another ſtep, [y] *how hard is it for them who truſt in riches to enter into the kingdome of God:* tread maliciouſnes vnder thy feet, and thou ſhalt approach as yet neerer vnto heauen, *for* [z] *God is loue, and hee that dwelleth in loue dwelleth in God, and God in him.*

[u] *Ser. 175. de temp.*

[x] *Luke* 18.14.

[y] *Mat.* 10.24.

[z] 1. *Iohn* 4.6.

Grant we beſeech thee almighty God, that like as we doe beleeue thine only begotten ſonne our Lord to haue aſcended into the heauen: ſo wee may alſo in heart and mind thither aſcend, and with him continually dwell. Amen.

The

The Epiſtle, Acts 10.34.

Then Peter opened his mouth, &c.

THe former part of this text is expounded on Eaſter Munday, the contents of the latter on Whitſunday.

The Goſpell, Iohn 3.16.

So God loued the world, that he gaue his only begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh but haue euerlaſting life, &c.

IT is reported of a noble Lantgraue, [a] *Fredericke* by name, that the very gingling of his ſpurre was a terrour to his foes. And ſo the very repeating of this ſweet text, is able to make Satan our greateſt enemy to quake, for it is (as [b] one calleth it) *a common armory for the Chriſtian*, as it were the tower of [c] *Dauid, a thouſand ſhields hang therein, and all the targets of the ſtrong men.* Apply this one ſentence to thy ſoule, and thou ſhalt in thy moſt grieuous agonie, [d] *quench all the fiery darts of the deuill.* It brancheth it ſelfe into

3. conſiderations eſpecially.
- who, *God loued.*
- what, *the world.*
- how, *ſo that hee gaue his only begotten ſonne, &c.*

Ambitious men in the court, looſe their time, their liberty, their eſtate, yea ſometime with *Iſcariot* they ſell vnder hand their owne ſoule, their owne Sauiour, to gaine the Princes reſpect, or elſe ſome fauour of his chiefe Fauourite. But behold a greater then *Salomon* in all his royalty, higher then the higheſt, immortall, al-

[a] *Maulius loc. com. tit. de calamitat.*

[b] *Martin. Mollerus in loc.*

[c] *Cant. 4.4.*

[d] *Epheſ. 6.16.*

mighty, without beginning or end loued vs, and [e] his loue muſt of neceſſity bee greater then others loue, for that himſelfe is the greateſt of all.

God loued, and herein hee neither expected any correſpondence of loue, for (ſaith our text) *hee loued the world*. That hee ſhould loue the glorious Angels is not ſtrange, becauſe they be his [f] *meſſengers & miniſters, executing his* [g] *pleaſure*. That he ſhould loue good men is not ſtrange, becauſe they loue him, *O thou whō my ſoule loueth*, Cant. 1.6. That he ſhould loue both his witleſſe and his ſenſeleſſe creatures is not ſtrange, becauſe [h] *fire and haile, ſnow and vapours, wind and ſtorme fulfill his word*. [i] But herein appeares the greatneſſe of his loue, that he loued *the world mundum immundum*, the worthleſſe world [k] *lying in wickednеſſe, caſting out its malice* (ſaith the [l] Prophet) *as the fountaine caſteth out her waters*. A world (as [m] *Auguſtine* deſcribeth) *impuris voluptatibus illereboſus, nefandis crudelitatibus furioſus, erroribus & terroribus inimicus*. A bad world, a mad world, a deceiuing world, a blind world that knew him not, Ioh 1.10. A bloody world, that [n] hated him and all his. Herein God ſetteth out his loue toward vs for that he reconciled vs to himſelfe, euen while we were his enemies, Rom. 5.10. *he loued* [o] *vs firſt*, euen before wee would, yea before we could loue him. [p] He that is moſt high and moſt holy, debtor vnto no man, and wanting no thing, loued vs which are but [q] duſt and aſhes, [r] conceiued in ſinne, and brought forth in iniquity, [ſ] corrupt in our conuerſation, and abominable, doing no good, and infected with euery kind of euill, euen from the ſole of the foot vnto the head, there was in vs nothing whole, but wounds and ſwelling, and ſores full of putrifaction, Eſay 1.6.

But how did hee loue? *ſo loued*, that is, ſo fatherly, ſo freely, ſo fully, *that he gaue*. Hee did not ſell, or let, or lend: but *gaue*. [t] Not an Angell, or a Prophet, or any ſeruant: but *a ſonne*. And that not anothers, but *his*: and his

[e] *Diez. Cont. 1. in loc.*

[f] *Heb 1.7.*
[g] *Pſal.103. 20.21.*

[h] *Pſal.148.8.*
[i] *Aretius. Culman. Mollerus in loc.*
[k] *1. Ioh 5.19.*

[l] *Jer.6.7.*
[m] *De ciuit dei. lib.1.cap.27.*

[n] *Mat 10.22. Ioan.15.19.*

[o] *1.Ioh.4.19.*

[p] *Janſen.concord. cap.10. & Kilius in loc.*
[q] *Gen.18.27.*
[r] *Pſalm.51.5.*
[ſ] *Pſalm.14.2.*

[t] *See Theophylact. Aretius. Iunſen.in loc.*

his ſonne not adoptiue, but naturall, his *begotten* ſonne: and further, not one among many, but his *onely* begotten ſonne. If a man had 32. ſonnes as [u] *Babo*, or ſeuenty ſonnes as *Gideon*, Iudg. 8. 30. Or 80. ſonnes as *Sciurus*, or if a man had as many ſons as a woman in Paris, called [x] *Yoland Raillie*, from whoſe body while ſhee liued (as we read) iſſued 295. children; yet he would hardly part with any to his friend, much leſſe to his foe. When the Patriarke *Iacob* had conceiued that *Ioſeph* his ſonne was deuoured of ſome wilde beaſt, *he rent his cloathes, and put ſackcloath about his loines, and ſorrowed for him a long ſeaſon. And when his other ſonnes and his daughters roſe vp to comfort him, he would not bee comforted, but ſaid, I will ſurely go downe into the graue vnto my ſon mourning.* How bitterly did *Dauid* lament the death of a rebellious ſonne, [z] *O my ſonne Abſalon. my ſonne, my ſonne Abſalon: would God I had died for thee, O Abſalon, my ſonne, my ſonne!* How did an harlot pitie the fruit of her wombe before King *Salomon*, 1. King. 3. *Oh my Lord, giue her the liuing child, and ſlay him not.* Almighty God then manifeſted the riches of his mercy toward vs, in *giuing his onely ſonne*, not onely to bee borne, but alſo to die for vs, and that vpon the Croſſe moſt ignominiouſly. So Chriſt in the words immediately going before this our preſent text, as *Moſes* lift vp the Serpent in the wilderneſſe, ſo muſt the ſonne of man bee lift vp, *probatio dilectionis exhibitio operis*, his exceeding great gift is a demonſtration of his exceeding great loue. Thus in briefe you ſee the fact, let vs examine now the fruit, for what end God gaue his onely begotten ſonne.

That whoſoeuer beleeueth in him] In which obſerue [a] two things eſpecially:

[u] *Kilius in loc.*

[x] *Reſtitut. of decayed intelligence, pag. 3. and it is written on her tombe in Saint Innocents Church-yard Paris*

[y] *Gen. 37. 34.*

[z] *2. Sam. 18. 33.*

[a] *Aretius. Ianſen.*

The { Felicity gained by this gift, { a deliuerance from damnation, *he ſhall not periſh.* / a poſſeſſion of ſaluation, *hee ſhall haue life euerlaſting.* }
Facility how to get it, *whoſoeuer beleeueth*, Almighty God requires not at thy hands.

An exact obſeruation of his law, but onely that thou beleeue in his ſonne whom he gaue to die for thy ſinnes, and to riſe againe for thy iuſtification. Hee did abundantly ſatisfie the law for thee, making thy ſinnes his ſinnes; and on the contrary, making his righteouſneſſe, thy righteouſneſſe, [b] couering all thine iniquities, and [c] healing all thine infirmities.

[b] 1. *Ioh.* 2. 2.
[c] *Pſalm.* 103. 3.

This one ſentence doth afford many profitable leſſons appertaining to doctrine and exhortation. 1. It ſheweth our dignity, though a man be duſt & dung, fading like graſſe, fickle like glaſſe, like a thing of naught, Pſal. 144. 4. Yet God ſo much honoured him, as that hee gaue his onely begotten ſonne, *to be lift vp, as Moſes lift vp the Serpent in the wilderneſſe*; that is, to bee crucified for him. [d] *O Lord, what is man that thou haſt ſuch reſpect vnto him; or the ſonne of man that thou ſo regardeſt him?*

[d] *Pſal.* 8. 4. & 144. 3.

2. It doth adminiſter comfort in temptation, if the diuell obiect againſt thy ſinne Gods ſeuere iuſtice, thou maiſt anſwere that God is alſo [e] *rich in mercy*, [f] louing vs in [g] his beſt beloued, and that with an euerlaſting loue, Ierem. 13. 3. If thy cunning aduerſary make reply, that theſe ſweet texts onely concerne the iuſt and godly, thou haſt here Chriſt on thy ſide, ſaying, *God loued the world*, reconciling ſinners his enemies vnto himſelfe by the death of his ſonne, Rom. 5. 10.

[e] *Epheſ.* 2. 4.
[f] *Iohn* 16. 27.
[g] *Epheſ.* 1. 5.

3. It proues euidently that Chriſt is very God of very God, againſt [h] *Arrius*, as being not onely Gods *ſon*, but *his onely begotten*, for a ſonne begotten, is a naturall and a true ſonne.

[h] *Cyrillus. Theophylact.*

4. It confutes the [i] *Nouatian* hereſie, denying repentance to ſuch as after Baptiſme fall into grieuous ſinnes.

[i] *Ambroſ. de pœnit. lib. 1. cap. 10.*

If

If we muſt be ſo mercifull as our father in heauen is mercifull, how ſhall we deny repentance to thoſe whom *God ſo loued as that he gaue his only begotten ſonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life.*

5. This confoundeth all [k] merit-mongers aſcribing iuſtification and ſaluation vnto their owne good workes. *He that beleeues ſhall not periſh, but haue euerlaſting life.* We are ſaued by grace [l] thorough faith, apprehending and applying the mercies of God the father and the merits of Chriſt his ſonne. *He that beleeueth in him ſhall not be condemned, but he that beleeueth not is already condemned,* as it followeth in our text. [m] *Quare ſaluator dictus eſt mundi, niſi vt ſaluet mundum, non vt iudicet mundum. ſaluari non vis ab ipſo, ex te ipſo iudicaberis.*

As for exhortation, [n] if God ſo loued vs, let vs alſo loue one another: if he [o] ſpared not his owne and only ſonne but gaue him for vs: [p] it is meet that we ſhould expend our ſubſtance for the good of his Church and children in need. It is an olde prouerbe, *loue me, loue my friend.* Let vs then manifeſt our loue to Chriſt in louing his members, and in cheriſhing ſuch as mourne in Sion. his firſt comming (as it followeth in our text) *was not to condemne; but ſaue the world.* He came to call [q] ſinners vnto repentance, to ſeeke the [r] loſt ſheepe, to bind vp the [s] broken hearted, to [t] refreſh the weary, to giue reſt vnto the laden ſoule. His ſecond comming ſhall be to iudge the world, and then there ſhall be [u] iudgement mercileſſe to him that ſhewed no mercy, but vnto thoſe which haue bin mercifull as his father in heauen is mercifull, he ſhall ſay, *come ye bleſſed, inherit ye the kingdome prepared for you from the foundations of the world, for I was hungrie, and ye gaue me meat: I thirſted, and ye gaue me drinke,* &c.

If any ſhall aske why this text is allotted for a *Whitſun holy day* which is a memoriall of the Goſpell, and of Chriſts

k *Melanct. Caluin. Marlorat.*

l *Epheſ. 2. 8.*

m *Auguſt. tract. 12. in Ioan.*

n *1. Iohn 4. 11.*
o *Rom. 8. 32.*
p *Euthym. in loc.*

q *Mat. 9. 13.*
r *Luke 15. 6.*
s *Eſay 61. 1.*
t *Mat. 11. 28.*

u *Iames 2. 13.*

x *Martin. Mollerus in Ioh.* y 1.*Iohn* 2.27.

Christs sending downe the holy Ghost; x answere may be that the spirit of truth teacheth vs y all things according to Christs owne doctrine preached in the world, the summe whereof is this one little line, *so God loued the world*,&c.

The Epistle, Acts. 8.14.

When the Apostles which were at Hierusalem, had heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn, &c.

z *Mark.*16.15.

a *Mat.*28.19.

THe blessed Apostles inioyned by Christ at his last appearing to z goe into the whole world, and to teach a all nations, hearing now *that Samaria had receiued the word of God, they sent vnto them Peter and Iohn*, to build vp the Churches of Samaria whose foundation had bin laid afore by *Philip*: in this embassage two points are more chiefly regardable, namely

The { vigilant care of the whole Colledge in sending, verse 14.
diligent faithfulnes of *Peter* and *Iohn*, that were sent executing their charge

By { prayer, verse 15.
imposition of hands, verse 17.

b *Aretius.* c *Caluin.*

When the Apostles of Hierusalem heard] They shew their sollicitous care for the Churches in b hearking after their good, and in c affording their helping hand of their owne accord readily when any fit occasion was offred. For we read not heare that the brethren of Samaria wrote to the Colledge to send them an Apostle, yet they did send two, and those two which of all their company were of the most d eminent note *Peter* and *Iohn*. Euery Bishop (as more properly succeeding Apostles in office) is taught from hence to be e *non tam celer*

d *Galat.*2.6.9.

e *Bernard.*

ad

ad cathedram, quam vigil ad curam. If any congregation in his Dioces need confirmation, he must either send those Suffraganes which are fit like to *Peter* and *Iohn*, or else come himselfe *to pray for them, and to lay his hands on them.*

[f] Protestant Diuines vrge this example to proue that Saint *Peter* was not head of the Apostles or absolute soueraigne, because the text is plaine, Iohn 13.16. *the messenger is not greater then he that sent him.* I know the foure great Cardinals of Rome, [g] *Turrecremata*, [h] *Caietan*, [i] *Baronius*, [k] *Bellarmine* which vpon the point are the foure cheife supporters of Saint *Peters* chaire of estate) haue found out many shifts how to decline the heauy blow of this weighty reason, and [b] they who gather stickes vnder these Cardinals hedge, report and repeat their distinctions as vnanswerable. But examine them, and you shall instantly see that they be like *Hercules tragicall club* in shew massie, but in substance nothing else but shreds and straw (as the Poet speakes) *an affrighting vanity.*

To their first example, God the sonne is sent into the world by God the father, and yet in the Trinity none is greater or lesse then another. [m] Answere is made, that Christ was sent into the world as he was in the forme of a seruant, according to that of *Paul*, Galat.4.4. *God sent forth his sonne made of a woman*; and Christ as man acknowledgeth himselfe to be lesse then his father, Iohn 14.18. *my father is greater then I*: But Christ (if you consider him in the forme of [n] God) [o] filled heauen and earth, and so he may bee said to send himselfe, as [p] elsewhere to giue himselfe for vs. See Saint *Augustine vbi sup. in margin. Lombard sent. lib.1. dist.15. Thomas part. 1. quæst.43. art.8.*

Touching that eternal sending of the holy spirit from the father and the sonne: [q] we say that the mysteries of the sacred Trinity being ineffable, the words are almost all borowed that are vsed to shew the distinct operations

[f] *B. Iewel answere to Harding art. suprem. diuis. 20. Caluin. Instit. lib. 4. cap. 6. § 7. Dr. Sutlif. de Rom. pont. lib. 2. cap. 1. Aretius. Bezæ. Marlorat. in loc.*

[g] *Lib. 2. sum. cap. 14.*

[h] *In loc.*

[i] *Annal. tom. 1. ad an. 35. fol. 253.*

[k] *De Rom. pon. lib. 1. cap. 16. § ad illud autem.*

[l] *Rhemist. & Lorin. in loc.*

[m] *Augustin. de trinit. lib. 2. cap. 5.*

[n] *Philip. 2.8.*

[o] *Jeremy 23.24.*

[p] *Ephes. 5.2.*

[q] *Dr. Fulke in loc.*

ons of the same. Saint [r] *Augustine* speaking of the generation of the sonne and proceeding of the holy Ghost, ingeniously confessed his want of wit and wordes, *Inter illam generationem, & hanc processionem distinguere nescio, non valeo, non sufficio: quia & illa & ista est inefabilis.* But here the Apostles in proper phrase of speaking sent *Peter* and *Iohn*, *ergo* they were subiect to their authority.

Thirdly, whereas they say that there is a twofold *sending*, one, which is *amoris*, and another, which is *imperij*: for an equall or an inferiour, may perswade his friend to doe his busines for him, a body politike may send their head to the Parliament, and a common weale their Prince to the warres; our answere is ready that an inferiour intreating his friend can not truely say that he sent his peere, much lesse his superiour, neither can a corporation that is vnder a soueraigne head (such as the Church of Rome would haue *Peter* to be) choose him to be their foot to goe for them, he may peraduenture goe by his owne consent or desire, but hee can not bee sent: neither can a common weale thrust their absolute King into the danger of warre, [r] *Sponte hoc ille faciendum indicat, sed ab illis ad bellum gerendum extrudi non potest.* Lastly, [t] we say that *Peter* here was sent not as a Prince, but as a peere, for *Iohn* was ioyned with him in the mission and commission as a [u] copartner in his office: so the text, *they sent Peter and Iohn.* And *Peter* being sent into Samaria by his brethren [x] repined not as holding himselfe their gouernour, but went his way as their messenger, and [y] elsewhere being questioned by the Apostles for going to *Cornelius*, and eating with vncircumcised heathens, he forthwith excused himselfe and came to his answere.

Fourthly, wheras they be driuen here to confesse, that the Colledge of Apostles comprising *Peter*, was greater then *Peter* their head alone: [z] Wee say (this being granted) that *Peters* Popedom was not the soueraigne power

[r] *Contra Maximinum lib. 3. cap. 14.*

[r] Dr. *Sutlif. vbi sup.*

[t] *Aretius. Caluin.*

[u] *Sibi socium vt Arator. lib. 1. Carm. in Act.*

[x] B *Iewel vbi sup.*

[y] *Acts* 11. 3.

[z] Dr. *Fulke in loc.*

power of Christ, neither was *Peter* head of the Apostles as Christs Vicar, for the whole Church comprising Christ the head thereof is not of greater authority then Christ himselfe. Againe, it is a receiued opinion among moderne Iesuited Papists, [a] that *the Church is nothing else but the Pope*; so that the Successor of *Peter*, is now farre greater then *Peter* himselfe, for hee will bee tied neither to Councell, nor Canon, nor custome, more then himselfe liketh.

[a] See B. Bilson against the Iesuites. part. 3. fol. 367.

Who when they were come downe, prayed for them, that they might receiue the holy Ghost] It is probable that *Peter* and *Iohn*, did preach as well as pray, [b] but S. *Luke* reporteth onely what new thing happened to Samaria by their comming, namely, *the receiuing of the holy Ghost*, through *imposition of hands and prayer*. Here S. [c] *Augustine*, [d] *Lombard*, and [e] other obserue, that Christ is God in giuing the holy spirit, *quantus deus est qui dat deum*. His Apostles did not giue the holy Ghost at Samaria, *they prayed for them, that they might receiue the holy Ghost, and they laid their hands on them, and they receiued the holy Ghost*: euery good gift is from aboue, Samaria then had extraordinarie gifts of the spirit. By *Peter* and *Iohn*, not from *Peter* and *Iohn*; and *Simon Magus* insinuates so much in his offer of money to to them, at the 19. verse, *giue mee this power, that on whomsoeuer I lay the hands, hee may receiue the holy Ghost*. He did not say, that I might giue; but onely *that he may receiue*. Happily some will obiect, that *Paul* gaue the spirit to the Galathians, as it may seeme when hee saith, [f] *he that ministreth vnto you the spirit, and worketh miracles among you, doth hee it through the workes of the law, or by the hearing of faith preached?* Our answere may be gathered out of the text, [g] that hee gaue not the spirit by his proper power, but onely that they receiued the spirit through his preaching and ministry.

[b] Caluin in loc.

[c] De trinit. lib. 15. cap. 26.
[d] Lib. 1. sent. dist. 14. cap. hic quæritur.
[e] Lorin.

[f] Galat. 3. 5.

[g] Lombard. vbi sup. cap. sed huic videtur. Idem August. Ambros. Aquin. in Gal. 3.

They were baptized onely in the name of Christ Iesus] You must here referre the word [h] *onely*, to *baptized*, and

[h] Lyran. & Lorin. in loc

and not to the clause following, *in the name of Christ Iesus.* It is not the meaning of S. *Luke*, that they were baptized in the name of God the Sonne onely: for it is Christs owne Canon, Matth. 28. 29. That all the three persons of the blessed Trinity must expresly bee named in Baptisme, *Goe teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost.* See *Bellarm. de Baptismo. lib. 1. cap. 3. Suarez in Thom. 3. part. tom. 3. disput. 21. Caluin & Lorin. in act. 2. 38.* So that to bee *baptized in the name of Iesus Christ*, in this and other like place of this booke, [i] is to be baptized in the faith of Iesus Christ, or in the power of Iesus Christ, or according to the prescript of Iesus Christ. Here then a question is moued, how the faithfull in Samaria were baptized, and *yet the holy Ghost was come on none of them.* Hee that is baptized, must acknowledge that Christ is the Lord, and *no man* (as [k] *Paul* telleth vs) *can say that Iesus is the Lord, but by the holy Ghost. All that are* [l] *baptized into Christ haue put on Christ, and are* [m] *buried with him in his death, that like as Christ was raised vp from the dead by the glory of the Father, so they likewise should walke in newnesse of life.* [n] Answere is made, that the Samaritans had already receiued inuisible graces of the sanctifying spirit, which are common vnto all such as truly beleeue: but as yet Samaria had not any singular and extraordinarie miraculous gifts, as in Christs name to cast out diuels, and to speake with new tongues, and to heale the sicke, &c. the which in the Primatiue time was conferred vpon certaine persons, according to the will of the spirit, for the confirmation of the Gospell. It is apparant that the Apostles had the sanctifying and illuminating spirit for their guide from the very beginning of their preaching, Matth. 10. 20. *It is not ye that speake, but the spirit of your father which speaketh in you.* Yet wee reade, Iohn 7. 38. *that the holy Ghost was not yet giuen, because Iesus was not yet glorified.* For they receiued not those miraculous gifts of healing

[i] *Bellarm. de baptismo, lib. 1. cap. 3.*

[k] *1. Cor. 12. 3.*

[l] *Galath. 3. 27.*
[m] *Rom. 6. 4.*

[n] *Caluin. instit. lib. 4. cap. 19. §. 8. Idem Aretius. Iustus Ionai. Marlorat. Lorin. in loc.*

healing and ſpeaking with ſtrange tongues, according to the comfortable promiſes of Chriſt at his o farwell, vntill the holy Ghoſt on the feaſt of Pentecoſt, came downe to them, appearing in clouen and fiery tongues, Acts 2.

o *Mark.16.17.*

p Other thinke that the Churches of Samaria by theſe prayers and impoſition of hands receiued a greater meaſure of ſanctification, and ſo they cite this text to proue *confirmation after Baptiſme.* As alſo that *Biſhops* onely muſt adminiſter this confirmation, and hereupon we call it in our countrie, *Biſhopping.* *Philip*, as a Deacon, did his part in baptizing and in preaching the word, but impoſition of hands appertained not to his order and office. See *Chryſoſt. in loc. Cyprian epiſt.73. ad Iubgian. Auguſt. de trinit. lib.15. cap.26. Ambroſ. & Haymo in Hebr.6.2. Thom.3. part. quæſt.72. art.11. Hooker vbi ſup. in marg. Dr. Hakewill tract.* of conformation, cap.3.

p *Gloſſ. interlin. & ordinar. Beda. Hugo. Caietan in loc. Hooker eccleſ. polit. lib.5.§ 66. and* Dr. *Fulke diſalloweth it not in Act.8. and his teſtimonie is cited ſum. conference pag.32.*

The Goſpell. IOHN 10.1.

Verily, verily I ſay vnto you, he that entreth not in by the doore into the ſheepfold, but climbeth vp ſome other way, the ſame is a theefe and a murtherer, &c.

THe text following in this chapter (*I am the good ſhepheard*) appointed for the Goſpell, 2. Sund. after *Eaſter*, is both an q explication, and an application of this our preſent *parable*. Thither I ſend the courteous Reader, and ſo my loue be with him in the Lord, to whom onely wiſe, bee glory through Ieſus Chriſt euermore. Amen.

q *Aretius. Bullinger. Piſcator in Ioan. 10. Idem Pontan. con. ſer. 3. Pentecoſt. See S. Auguſt. tract. 45.46.47 in Ioan.*

FINIS.

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